Domestic Violence and the Warrior Archetype:
A Mythological and Depth Psychology Perspective

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Abstract

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The purpose of this study was to explore the relationship between domestic violence and the warrior archetype in heterosexual men. I achieved this objective through examining mythological and depth psychological influences on behavior. Utilizing Interpretive Phenomenological Analysis (IPA), I focused specific attention to masculinity and femininity, and how learned gender roles influenced the activation of the warrior archetype when heterosexual men engaged in conflict with their partner. Interview questions, as well as the interpretation of answers, provided an opportunity to explore the phenomena of domestic abuse with heterosexual men. The data revealed that none of the participants associated their domestic abuse with their identity as a warrior. Furthermore, the data does not support the original thinking, that the warrior archetype contributed to the acts of domestic violence. However, the data would suggest that childhood trauma, feelings of abandonment, and substance abuse negatively affected participant thinking and behavior towards self and others.

Keywords: domestic violence, warrior archetype, mythology, depth psychology, masculine, feminine

Dedication

This manuscript is dedicated to all women who have been abused by men—your voice, your wisdom, your strength are so desperately needed in a time where domestic violence is on the rise; to men who abuse—I have hope for you, that change is possible and that personal insight can be achieved in order to live a healthier and happier life with your partner; and finally, to the clinicians who treat domestic violence—your knowledge and expertise are important in order to break unhealthy cycles of abuse that affect men, women, and children for generations to come.

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Chapter 1

Introduction

Purpose Statement

The purpose of this study is to explore the relationship between domestic violence and the warrior archetype in heterosexual men. I will achieve this objective through examining mythological and depth psychological influences on behavior. Utilizing Interpretive Phenomenological Analysis (IPA) (Smith, Flowers, & Larkin, 2009), I will focus specific attention to masculinity and femininity and how gender roles relate to the nature of the warrior archetype with heterosexual men in conflictual relationships. Phenomenological interviewing of heterosexual men, as well as the interpretation of answers, can provide an opportunity to explore the relationship between depth psychology and the heterosexual male experience with their partner.

The scope of the study was limited specifically to heterosexual men, ages 18 years and older, currently in a conflictual relationship, and enrolled in a domestic violence treatment program, and who self-identify as a warrior. Reasons for selection include the following. First, participants in domestic violence programs are encouraged to share personal experiences and insight to help promote self-awareness of the "role they played" in their domestic dispute. Secondly, heterosexual men in conflictual relationships stereotypically exhibit dominant and aggressive behavior toward their partner, which could be the result of conflicting ideas of masculinity and femininity.

Overview of Topic

Masculine and feminine myths exist in all cultures, dreams, and fairy tales throughout time (Campbell, 1949/2008). A variety of well-known cultures have

contributed to our understanding of masculine and feminine influences on behavior. Greek myths emphasized gods and goddesses to illustrate masculine and feminine characteristics. The interaction of these gods with mortals formed a story that influenced the reader (Kerényi, 1951; Martin, 1991). These stereotypic hetero-normative behaviors are reinforced gender roles, which illustrate possible tension between the opposite sexes (Downing, 1998). These tensions caused many wars and bloodshed throughout Greek mythological tragedies (Hix, 2012). Anger was often the result of an inability to control one's self or others via retaliation, resulting in war (Allan, 2013; Taylor & Queenan, 2011).

In Celtic myths, masculine and feminine traits are illustrated through the romanticized hero's journey. Stereotypically, the hero is a man in search of wisdom (Campbell, 1952/2002), honor (Jung & von Franz, 1970), and love (Campbell, 1949/2008). As part of the journey, the hero finds the princess, sick with worry, waiting patiently while he overcomes the travails of the journey, afterward to reunite with her in love and companionship (Campbell, 1943/2015). At some point, both the hero and princess look to other as a means of completion and wholeness.

Greek and Celtic myths showed stereotypic masculine and feminine traits, which often influenced the daily lives of individuals and couples. Generational influences of aggression and violence could erupt from deep within the unconscious (Samuels, 1985) and could explain the reason people become angry in domestic violence relationships. Depth psychology was born from the idea that our daily thoughts and behaviors are influenced by unconscious experiences of people and relatives who came before us (Ellenberger, 1970).

The theories of Jung, Campbell, and Hillman focus on various parts of the unconscious experience and ways the unconscious affects behavior and personality (Adams, 2008). Jung (1936/37/1990, p. 42) believed that both the collective and the personal unconscious shaped personality structure and facilitated the expression of behavior. Each aspect of consciousness contributed to the individual's lived experience. The collective unconscious influences the psyche of all people (Jung, 1917/1966c, p. 66); the personal unconscious is specifically tailored to each person. Personal experience (i.e., culture, home, family relationships, friends) shapes the personal unconscious, providing unique experience and perspective of life that contribute to each person's personality structure (Jung, 1917/1966a, p. 95). When conflict and violence are part of the personal unconscious, through traumatic events, experiences can re-emerge to influence acts of aggression toward others (Iurato, 2015). These and other experiences contribute to the formation of our personality.

According to Jung (1917/1966b, p. 189), each of us has masculine and feminine traits, namely the *anima* and *animus*, which also contribute to our personality structure. The anima (feminine) or animus (masculine) can contribute a larger portion for presence in each person. Stereotypically, heterosexual men exhibit masculine characteristics of physical toughness, competition, and anger (Sell, Hone, & Pound, 2012), which could influence a desire to control their partners or exhibit dominance. Likewise, stereotypically, heterosexual women exhibit feminine characteristics of physical softness, care, and the expression of emotional support through verbal communication (Peyper, de Klerk, & Spies, 2015), which can influence perceived passiveness. In some circles of depth psychology, traumatic events (i.e., physical abuse) can create powerful influences

on the individual psyche, which can inevitably result in complexes (Diamond, 2003; Iurato, 2015; Jung, 1954/1990c, p. 75) or the expression of weaker traits (Jung, 1948/1981, p. 101 [*CW* 8, para. 210]). The shadow incorporates all unconsciously repressed experiences and traits, whether good or bad, held by the personal unconscious. Shadow material, if not addressed, can contribute to complexes that manifest as projective behavior toward partners (Ulanov, 1997), ultimately resulting in arguments and /or domestic violence.

Jung (1935/1989, p. 37) believed that archetypes were the symbolic form of meaning shown through archaic characters and mythological motifs. During specific periods of life, some archetypes are more manifest than others. The amplification of these archetypes can create a profound expression, which can later manifest as dominant or weak behavior (Jung, 1961/1989b, p. 253). Profound expression could be especially true for gender stereotypic archetypes. Some gender stereotypic archetypes are more masculine (i.e., Wise Old Man, Hero, Warrior) or feminine (i.e., Mother, Healer, Lover). Therefore, a man who tends to be more aggressive and abusive to his partner could identify more strongly with the hero or warrior archetype as opposed to the healer or lover archetype.

Archetypal images are most commonly expressed through active imagination or night dreams (Jung, 1961/1976b, p. 187), during which aspects of symbolic forms of the individual's life are brought to conscious awareness. The unconscious material can then be analyzed for amplification and understanding (Jung, 1954/1969a, p. 205). Night dreams can reveal mythological undercurrents of aggressive tendencies in the depths of the unconscious.

Campbell (1949/2008) focused extensively on archetypal imagery and symbolism of internal myths in contrast to external conflict of partnerships. However, similar to Jung, Campbell (1990) viewed archetypal images from a cultural-historical standpoint, specifically represented through various mythological cultures such as the Greeks and Romans. Campbell (1988) believed mythology was the story we created for ourselves from patterns of culture, parents, peers, and places we travel. Whether male or female, myths originate from within the self and then project out into the external world (Campbell, 1986). Masculine myths have changed throughout time (Doty, 1993).

Traditional masculine myths originated from the Greek gods who have varied personality. Zeus, Poseidon, and Hades exhibit masculine traits that can be unhealthy for modern heterosexual males (Bolen, 1989). Campbell (1949/2008) believed the modern heterosexual male was most influenced by the hero myth. However, the warrior can exert more influence than the hero for the modern masculine myth (Kipnis & Herron, 1994). Modern warriors could emerge when young boys watch violent cartoons or movies, read comic books, or play aggressive video games (Teampãu, 2015). Boys, therefore, could be more influenced by conflict scenarios exhibited by the warrior myth then the hero myth, which then could create more aggressive behavior in modern men.

Concentrating on the feminine myths, Campbell (1962/2004) viewed traditional feminine myth goddesses as mothers or creators of new life. The feminine myth of creation illustrated the goddess as a means of life and prosperity (Campbell, 2013). Male gods sought the feminine myth of beauty as a means of completion or wholeness (Jung and von Franz, 1970). However, Downing (1994) argued that male writers understanding and perspective were limited by their patriarchal viewpoints, including Campbell, who

placed limitations on feminine goddess myths.

Personal mythology captures the individual experience while simultaneously incorporating the cultural-historical myths present in the time period during which the person lives. Personal mythology is the story we create for ourselves from the patterns of culture, parents, peers, and places we travel (Feinstein & Krippner, 1988).

Although Campbell did not theorize about the warrior myth, the modern heterosexual man can strongly identify with the warrior myth. During his life journey, modern warriors acquire many emotional wounds that affect relationship with partners. Some of these experiences include childhood wounds (Bly, 1988), self-wounds (Robinson, 1997), father wounds (Pollack, 1998), mother wounds (Robinson, 1997), and lover wounds (Goodchild, 2001). According to Downing (1990), warriors are able to bind their wounds, preventing the warrior from dying. The modern male warrior has the ability to heal his emotional wounds via understanding his behavior through a depth psychological perspective.

Hillman (1981) also suggested that archetypal images, such as the hero or lover, were fundamental to the fantasy experience and that, through these images all of the world's knowledge and experience became accessible. Although Hillman's perspective about the archetype differed from Jung's or Campbell's, Hillman (1979) viewed the archetypal image as transformative and transferrable: the archetype could be transferred between generations in visions, dreams, story telling, and written history. For instance, the Greek story about Aries and Aphrodite exemplified the projective nature of the aesthetic beauty of war (Hillman, 2004b). For Hillman (1981), *aesthetics* meant to take to heart, becoming intimate with the object by interiorizing the object. Therefore, the

U.S. culture has incorporated the aesthetics of war and conflict in movies (Ingalls, 2012; Todd, 2005), TV shows (Spigel, 2004), and social activities (van Bottenburg & Heilbron, 2006) that encourage the beautification of war. Stereotypically, masculine characteristics are also re-enforced through aggressive acts such as active sports (i.e., football, full contact sports, mixed martial arts). The attraction to sexualized beauty might present internal conflict with men when misinterpreted images or experiences are projected toward one's partner, resulting in domestic violence (Diamond, 2003).

Although anger is a universal mood experienced by humans at various times of life (Wilson, 2005), Genuchi and Valdez (2015) and Montagu (1968) argued that the origins of anger specifically for heterosexual men could be associated with a desire to control women and offspring. The act of domestic violence causes not only physical bruising but psychological trauma as well (Lemon, Verhoek-Oftedahl, & Donnelly, 2002; Sonis & Langer, 2008; Walton-Moss, Manganello, Frye, & Campell, 2005). One aspect of aggression is displaying control in order to eliminate conflict and bring about a favorable outcome (Walker & Bowes, 2013). However, a contemporary person who frequently expresses anger is often perceived as unintelligent, weak, or lacking self-control (Scheff, 2006). Personal understanding of and self-discovery about anger are vital for healthy relationships with self and others (Vareldzis & Andronico, 2000).

Heterosexual men in treatment for domestic violence also exhibit narcissistic traits of self-centered thinking, grandiosity, and uncontrolled rage against themselves and their partners (Tuttman, 1981). Freud's (1914/1995) ideas about narcissism originated from the idea of object-cathexes, where libido is withdrawn from the external world and directed back inward towards the ego. Through neurotic compulsion, libidinal energy

becomes over-valuated, which then creates a state of being in love with self, or in love with the love-object. Freud (1937/1995) recognized that in addition to the desire for pleasure, another instinct needed consideration: manifested destructive aggression, which he called the death instinct.

Narcissistic libidinal organizations are not only about the source of libidinal energy, but also about the relationships between the intrapsychic structures and the self (i.e., superego and id) (Freud, 1914/1995). According to Kernberg (1995),

> Under pathological circumstances, particularly in men with narcissistic pathology, the unconscious envy of mother and the need to take revenge against her may bring about a catastrophic unconscious devaluation of the woman as the longed-for sexual object, with consequent estrangement and abandonment (p. 81).

Narcissistic tendencies also contribute to self-destructive drives that aim to bring the individual down. Believing they are not good enough, these men use masochistic behavior to exert control over their partner. These individuals believe they are justified in moral masochism; they experience minimal personal insight, they exist in a perpetual state of pleasure in their pain (Green, 1972).

Until domestically violent heterosexual men allow a merger of ego with self, they will save face with treatment providers or become enraged by them; these clients continue to express their narcissistic rage toward self, partner, and other people (Rosenfeld, 1971). According to Rosenfeld (1987),

> It is by omnipotent projective identification that the patient takes over the analyst's capacity and feels very concretely that he is inside the analyst and able to control him, so that all the analysts creativity and understanding can be

attributed to the patient's ego (p. 86).

In order for domestic violence treatment to be effective, clinicians must address client's rigid defenses against any realization of psychic reality (Rosenfeld, 1965). Thus, heterosexual men can discover ways of loving rather then devaluing their partners. As heterosexual men search for the love-object they need to feel whole, they can forfeit a part of their narcissism, and, in turn, replace narcissism with the love they receive from their partner.

Clinical Relevance

This study addresses domestic violence and heterosexual couples in conflict. The results of this study could be helpful for practitioners who treat offenders of domestic violence via understanding the problem from a depth psychology orientation. Many studies support Jung's hypotheses about archetypes' association to the personal and collective unconscious (Diamond, 2003; Leader, 2009; Schanzer, 2001; Zayed & Mook, 1999). However, minimal research has been conducted with heterosexual men who struggle in conflicted relationships, especially from a mythological depth perspective. Therefore, this study could provide additional perspective and insight into potential factors that contribute to understanding heterosexual men's attitudes and behaviors in relationship with their female partners. By learning about unconscious factors that influence anger, clinicians or others could help heterosexual men break the harmful cycles of abuse and projection, that can result in domestic violence.

Researcher's Interest in the Topic

Throughout my life, I have observed the damaging effects of anger and domestic violence. As a young child, I witnessed my mother being physically and emotionally

abused by the men she dated. The abusive behavior stayed with me for decades. In graduate school, I chose to focus my learning on therapy for men, including strategies for helping them overcome their abusive behavior toward women. I have learned that abusive men often resort to learned behaviors; often, their actions are based on deeper influences, for example, early childhood trauma. Stereotypically, my heterosexual male clients have mentioned that "being the head of the house" justified their behavior toward women in their relationships. In situations involving disagreements, these men believed their anger was an appropriate means of expressing themselves and exerting more control over their female partners. At the start of their therapy, these men were unable to calmly express their viewpoint without expressing anger. Often, their anger escalated to the point of 911 calls, incarceration, or mandatory anger management treatment. In my clinical experience, as heterosexual men try to acknowledge and accept their behavior and the ways their behavior has affected their partners, they become happier in life and more connected with their partner. Through depth psychological analysis, these men were able to understand the unconscious drives that contributed to their actions, and therefore, they were able to discontinue the harmful behavior and increase their emotional closeness with their female partners.

Research Problem

Current literature in depth psychology addresses a variety of topics including the hero myth (Campbell, 2013), the journey of individual transformation (Jones, 2016), feminine archetypal influences (Edwards, 2016), and psychic influences of the feminine shadow (Rickards, 2008). Although these topics are interesting, minimal research addresses the internal turmoil of masculine and feminine inadequacies projected onto

their heterosexual partners in situations of angry outbursts in the heterosexual male of domestic violence. Minimal research addresses archetypal influences associated with the importance of the thumotic in cases of domestic violence. This study could benefit future researchers interested in archetypal influences associated to passion for justice, sexualized violence, contra-sexual complexes, and conflict resolution within partnerships. Therefore, the following research question is the focus of this study:

What is the relationship between heterosexual men mandated to be in domestic violence treatment programs and the warrior archetype, from a mythological and depth psychology perspective?

Chapter 2

Literature Review

Masculine and feminine myths exist in all cultures, dreams, and fairy tales throughout time (Campbell, 1949/2008). Men and women have survived based largely on the acquired skills and prevalent myths attributed to them by ubiquitous societal norms. The union of paired opposites was forged based on a need to survive and also served as a means to propel the human race forward; resulting roles of maleness and femaleness defined the roles by which people lived their lives (Campbell, 1962/2004).

Historically, heterosexual men sought to gain power over women as a means to show dominance and control (Genuchi & Valdez, 2015). The primitive desire to dominate can be attributed to available food sources and mating privileges afforded to men (Wilson, 2005). Men passed their aggressive fighting skills from one generation to the next (Sell, Hone & Pound, 2012) as a means of survival in combat (Jensen & Wrisberg, 2014). Heterosexual men also used these skills to demonstrate perceived advantages of power, including control over women (Genuchi & Valdez, 2015; Storr, 1968).

Traditionally, women assumed the entire role of caregiver for the children, partially because men were away at war or hunting for food (Campbell, 2013). Time spent alone with the children could have allowed women to develop stronger skills of empathy, love, and affection compared to men who were absent from the children more frequently (Peyper, de Klerk, and Spies, 2015). These stereotypic feminine traits could have been misinterpreted by men as passivity or weakness: in turn, some women became victims of sexual and physical abuse (Xu, Olfson, Villegas, Okuda, Wang, Liu, and

Blanco, 2013). Many women, however, presented themselves as strong, confident, and intelligent. In some cultures, women hunted smaller game, gathered food sources, and/or fought in wars with their male counterparts (Campbell, 2013). The dichotomous characteristics of maleness and femaleness are illustrated most clearly in the Ancient Greek mythic stories, via depictions of powerful gods or by presenting gender stereotypic traits in order to establish a sense of purpose and order in the society (Martin, 1991).

The Greek Myth

Greek myths describe masculine and feminine gods who ruled the heavens and earth with lust, jealously, anger, and rage, each story more cunning and devious than the next. Gods and goddesses provided immortal examples of ways to live a preferred life. Greek myths also illustrated devious ways to gain power, wisdom, and praise. Whether good or bad, righteous or evil, maleness or femaleness is present in all battles.

Male domination was depicted in stories of the rulers: Zeus ruled over the heavens; Hades ruled over the underworld; and Poseidon ruled over the sea. These gods fought for patriarchal rule as a means of control. The desire for control extended toward other gods and humans on earth (Fagles, 1990). The myths depicted the influence of the female goddess differently. Goddesses such as Persephone, Demeter, and Hecate represented characteristics of maiden, mother, and crone (Downing, 1998).

Some of the gods showed traits that complemented goddesses, such as Zeus and Hera, who desired to gain control and rule Heavens and Earth. Apollo and Artemis used their mental toughness and strength as hunters to rule over the animal kingdom. Ares and Aphrodite expressed passion, love, and desire, not only in the form of physical

attractiveness, but also in their love of conflict and war (Kerényi, 1951). Whether god or goddess, each played an important role in the compendium of Greek myths.

The Male Gods. Myths depict male gods in heroic fashion, close to perfection; they conquer villains and rescue the goddesses (assuming the goddesses need rescuing). Some male gods are competent, knowledgeable, and have foresight to know ways to accomplish their task. Some gods, however, are impulsive and run into trouble with their lack of foresight and competence (Kerényi, 1951). Male gods were also tricksters who played tricks on mortals. For example in *The Iliad*, Zeus used a dream state to convince Agamemnon to take up arms against Achilles in the battle of Troy (Fagles, 1990). Zeus hoped to destroy Agamemnon in this battle, but destiny thwarted Zeus's plan.

The myths portrayed gods differently from mortal men. The gods dominated with stories of strength, knowledge, and perseverance, which many mortal men lacked, except when the fates intervened to allow mortals to escape or take on special power not typically experienced by mortals. For example, Theseus overcame his opponent by traveling through the maze of the underworld in order to slay the Minotaur (Kerényi, 1951). Unfortunately, the majority of the time, mortal men were at the mercy of the gods.

The Female Goddesses. Myths depict goddesses differently from their male counterparts. The majority of female portrayals were negative. Many goddesses were victims of rape or incest or were prizes in battles or contests. For example, Hades took Persephone to the underworld (Kerényi, 1951). Despite the exaggerated positive exposure of the male gods, however, several female goddesses showed strength and intelligence equivalent those of their male counterparts. Artemis was known for her

strength and skill. As a huntress, Artemis was exceptionally accurate with her bow and arrow. Artemis was kind yet expressed anger when she thought men were taking sexual advantage of her or her friends. On one occasion, Actaeon encountered Artemis while she was bathing in the nude in a pool of water in the valley of Gargaphie. Taken by surprise, Artemis became enraged and killed Actaeon with her bow and arrow (Martin, 1991). Demeter showed courage when she traveled to the underworld in search of her beloved daughter Persephone. Despite opposition, Demeter was able to overcome obstacles to rekindle the connection with her daughter (Downing, 1994).

Athena is another goddess of strength. Athena was fully grown and fully armed when she emerged from her father's head. Covered in precious gold, she was an example of strength and wit (Taylor & Queenan, 2011). Athena eventually helped Perseus to slay Medusa by providing a shield to gaze upon. Athena, known for her strength, was also a protector of heroes. Her name translates as "protectress of the port" (Campbell, 2013).

Tragedy. Greek transformation myths depict disastrous consequences of anger and revenge. Even the god who pursues honor and justice often ends up giving into his unbridled rage, which influence those around him and ends in tragedy (Allan, 2013). According to Hillman (2004b),

> The Greeks perfected tragedy, which shows directly the mythic governance of human affairs within states, within families, within individuals. Only the Greeks could articulate tragedy to this pitch and therefore their imagination is most relevant for the tragedy with which we are here engaged: war. (p. 9)

The story of King Oedipus also illustrates the tragedy myth. Although the kingdom was in famine and disarray, King Oedipus explored ways to return his kingdom

to a balanced state. During his travels, King Oedipus encountered a farmer who enraged him. The king killed the farmer; upon returning to the kingdom, the king tells his wife about the encounter. His wife reveals that he had unknowingly slain his birth father and that she is his biological mother. Overcome with shame, King Oedipus gouged out his eyes and lived the remainder of his life in isolation (Fagles, 1984). The Oedipus myth illustrates the desire for self-exploration and self-understanding, as well as struggles of anger, rage, and shame. The essential tragedy was the king's blinded rage, which destroyed his ability to feel compassion or love (Johnson, 1990).

Celtic Myths

Much like Greek mythology, Celtic stories illustrate gods and goddesses in symbolical form: knights in shining armor riding a horse, a fair lady in search of love, wizards creating potions, and witches who cast spells on unsuspecting victims. These gods and goddess were performers who played unique roles. All characters in the myths interacted with the main character, the hero (Campbell, 1943/2015).

The male hero, clothed in complete protection of armor, experienced a quest or journey in which he learned to overcome perceived weaknesses and challenges. The goal for the hero was to overcome obstacles and to receive the reward upon completion of his quest. The reward often symbolized the desire of youthfulness, knowledge (Jung & von Franz, 1970), or love and companionship. According to Campbell, (1949/2008), "The adventure of the hero represents the moment in his life when he achieved illumination—the nuclear moment when, while still alive, he found and opened the road to the light beyond the dark walls of our living death" (p. 222).

These stories often depict women as symbols of reward, love, desire, or passion. Princesses were completely vulnerable and had minimal protection against potential intruders. Princesses waited in a state of melancholy, sick with worry, eagerly anticipating the return of their knights. According to Jung and von Franz (1970), "On a whole there are many feminine characters in the Grail literature who bear the stamp of the anima and are to be understood less as real women than as anima figures endowed with super-human qualities and archetypal traits" (p. 65).

In addition, women were also healers. Gawain needed assistance after he acquired 500 wounds from slaying a lion in the Castle of Marvels. The queen of the castle, also his grandmother, helped heal Gawain's wounds (Campbell, 1943/2015). Three Celtic myths illustrate the hero's journey as men and women taking unique roles in the story. The Fischer King was in search of healing. Percival desired to be a great knight. Tristan found love in Inseult. Each story showed the hero's cunning nature to overcome opposition in order to obtain the desired goal.

The Fischer King. The story of the Fischer King illustrates a healing quest that takes the king through a wooded forest in search of the Holy Grail. The Fischer King hoped the grail would heal him of the ailments that overcame him in his travels. In his quest for the grail, he met obstacles that were meant to challenge the hero and help him learn skills in order to become stronger and more knowledgeable. If the hero overcame the trials, he was victorious and received the reward; if the hero was unable to overcome the opposition, he died, and his name was soon forgotten. The Fischer King was successful, healed of his wounds, and became the ruler over the kingdom (Jung & von Franz, 1970).

Percival. The Percival myth is a journey of transformation. The myth starts with a young boy leaving the comforts of his mother's care to venture off on his own. While on his journey, Percival approached King Arthur's Castle. A Red Knight had defiled the king's wife and had stolen a golden goblet. In an effort to gain favor and reward from the king, Percival sought the Red Knight. Being young and smaller in stature, Percival caught the Red Knight off guard by hitting him in the eye with a spear, killing the Red Knight. Percival sent the golden cup by squire to the king. On his return journey to the castle, Percival wore the Red Knight's armor as a token of Percival's courageous and opportune act of killing the Red Knight (Jung & von Franz, 1970). Upon return to the kingdom, the king rewarded Percival for his deeds by teaching him knighthood traditions of virtue and honor. Percival's killing of the Red Knight was a symbolic attempt to eliminate a primitive repressed rage in an effort to become more conscious (Jung & von Franz, 1970).

Tristan and Iseult. The myth of Tristan and Iseult incorporates the themes of love and healing. In the beginning, Tristan and Morholt engage in a jousting battle. Morholt's sword carried the poison of Iseult the Elder. While in battle, Morholt's sword strikes Tristan, infecting him with poison. In the process, Tristan manages to kill Morholt with a blow to the head; Morholt's body is transferred back to Ireland. Upon arrival, Morholt's niece Iseult notices a shard of metal in her uncle's skull. In order to remember her uncle's legacy, Iseult stores the metal piece in a treasure chest.

Meanwhile, Tristan falls ill from the poisoned wound. Fearing he would die, Tristan floats down the river in a small boat with his harp. Queen Iseult hears Tristan playing the harp, pulls him from the river, and nurses him back to health in the castle.

Tristan falls in love with Iseult, which poses a problem because Tristan is supposed to bring Iseult back to marry his uncle. In order to conceal their love affair, Tristan and Iseult trick Tristan's uncle and evade potential death for being together. The two lovers eventually separate, never to reunite (Campbell, 2015).

Greek and Celtic myths have played an important role in the culture of people throughout time; these myths also influenced the theories of Jung, Campbell, and Hillman. Depth psychology, therefore, emerged from an idea that our daily thoughts and behaviors are influenced by archetypes and, therefore, the unconscious (Ellenberger, 1970; Samuels, 1985).

Jungian Theory

Jung (1909/1989, p. 25) viewed the workings of the unconscious differently from Freud. Jung desired to move past predominant psychological ideas that behavior was based purely on instinctual drives. Unlike Freud's theories of sexual drive, Jung believed that behavior originated from internal forces that were both collective and specific to the individual. Jung (1917/1966c, p. 66) proposed that the unconscious psyche had two parts: the collective unconscious and the personal unconscious. Each form of the unconscious possesses unique attributes and experiences obtained throughout life (Van Eenwyk, 1997). These parts of the unconscious contribute to our actions. Although people think their actions are conscious and that we decide our fate based on our own abilities, our unconscious contributes in large part to our daily actions.

Despite our inability to recognize the power of these unconscious influences, Jung (1917/1966b) stated,

> We always start with the naïve assumption that we are masters in our own house. Hence we must first accustom ourselves to the thought that, in our most intimate psychic life as well, we live in a kind of house, which has doors and windows to the world, but that, although the objects or contents of this world act upon us, they do not belong to us. (p. 205, para. 329)

The various working parts of the unconscious are rooted in our collective ancestral heritage as well as personal experiences that make us unique individuals.

Collective Unconscious. Ancestral heritage is the basis of the collective unconscious. Due to the similarity of ideas, symbols, and motifs among all people, common themes of influence can be observed in all people, both functional and dysfunctional. Describing the collective attitude of culture, Jung (1930/1970) said,

> Almost every great country has its collective attitude, which one might call its genius or *spiritus loci*. Sometimes you can catch it in a formula, sometimes it is more elusive, yet nonetheless it is indescribably present as a sort of atmosphere that permeates everything, the look of the people, their speech, behavior, clothing, smell, their interests, ideals, politics, philosophy, art, and even their religion. (p. 511 [*CW* 10, para. 972])

The collective unconscious is a universal influence that contributes to human experience and is transferred from one generation to the next via genetic inheritance (Jung, 1936-37/1990, p. 42). The collective unconscious can be explained by the phenomenon of ideas, motifs, or legends that are passed between generations with minimal variation or recognition by the individual (Jung, 1917/1966, p. 95).

Masculine and feminine traits. According to Jung (1921/1971, p. 330),

personality varies from person to person based on masculine and feminine traits. Traits occur in matched pairs (i.e., extrovert and introvert, intuitive and sensation, thinking and feeling, judging and intuitive); one trait is dominant, and the other half of the pair is a weakened expression. Depending on the individual, each trait can be strengthened or remain weak.

Men and women have stereotypically different traits that are established during childhood and that influence decision-making throughout life. Weak aspects of heterosexual men's lives are often transferred onto their contrasexual partners and vice versa (Jung, 1927/1964, p. 116). Therefore, conflict in a heterosexual relationship can be understood as the expression of a repressed or weak personality structure (von Franz & Hillman, 1986).

Repressed feelings are complex and can sometimes benefit the individual for a period of time. Benefits of repressed feelings could include overcoming past difficult relationships in order to develop new healthy relationships. However, unaddressed repressed feelings can have negative consequences on self and others (i.e., childhood abuses influence current behavior). According to von Franz (2002), "There is always a danger of becoming cut off from the instincts, becoming unbalanced and destructive, going completely against nature" (p. 17). Therefore, when heterosexual men are unable to recognize the affects of their repressed feelings on their behavior, this repression often leads to externalize projection onto their partners. Some heterosexual men choose to see inadequacies only in their partners, which, in reality, is the repressed weakness they struggle within themselves but are unwilling or unable to accept.

Heterosexual men might be disappointed when their partners do not behave in an expected manner. The heterosexual men's unrealistic expectation of their partners could be a projection of their own internal struggle of weakness. Holding to one perspective could be a one-sided static masculine ideal or feminine ideal, which, in turn, can lead the man to one-side thinking. Further, one-sidedness leads to static patterns of fixation, preventing people from healthy emotional maturation. Rarely are the poles of masculine or feminine fixated or independent, but rather they oscillate between the opposing sides (Hill, 1992). A similar phenomenon occurs for heterosexual women who struggle to understand their repressed masculine structure.

The world often represses or rejects stereotypic feminine expression in order to maintain a purely male-dominated society that reinforces stereotypic masculine behavior and thinking. Clinging to one way of thought or behavior can create an unconscious revolt within societal behaviors.

According to Claremont De Castillejo (1973),

> The deeply buried feminine in us whose concern is the unbroken connection of all growing things is in passionate revolt against the stultifying, life-destroying, anonymous machine of the civilization we have built. She is consumed by an inner rage, which is buried in a layer of the unconscious often too deep for us to recognize. She becomes destructive of anything and everything, sometimes violently but often by subtle passive obstruction. (p. 42)

Ignoring and/or devaluing the feminine point of view or feminine nature inevitably create tension and conflict. In an effort of balancing masculine and feminine power, repressed feminine energy can be harnessed and strengthened into creativity.

However, when heterosexual men do not consider the feminine within themselves, the lack of attention can create a weak anima structure. Heterosexual men's projecting inadequacies onto women can lead to rage within men.

According to Johnson (1990),

> To be overtaken by a mood is to be overwhelmed by the inner feminine aspect of his character, and it is only by understanding and embracing this femininity that he can clearly understand his masculine nature. The loss or damage of inner feminine qualities affects our emotional well-being, directly modifying our happiness and contentment. If the feminine qualities are in good order, a person will feel safe and secure. (p. 1)

Only when heterosexual men recognize, embrace, and strengthen the weak feminine structure within their own psyche will men be able to adequately balance their perspective in relationships with their female partner (Claremont De Castillejo, 1973).

Anima and animus. Jung (1917/1966b, p. 189) referred to innate feminine and masculine traits as *anima* and *animus*. Feminine aspects of the psyche come from the *anima*. Anima traits project out as stereotypic feminine behaviors that are expressed by women. These feminine traits include compassion, love, comforting of others, creativity, and fantasy (E. Jung, 1957).

For all people, *anima* or feminine traits first appear in the mother (Jung, 1954/ 1990c, p. 75). All the characteristics and attributes of one's mother are then stored in the psyche in the form of anima. Jung's experience with *anima* appeared as a literal art form. Jung became acquainted with his *anima* by reviewing his art and writing his fantasies. The *anima* taught Jung about beauty as he continued to compile the red and black books.

The aesthetic beauty for Jung was, however, divided into science, nature, and art (Hillman, 1975).

The characteristics, behavior, and mannerisms that appear in father create the *animus* in all people. The same parts within the psyche that are purely masculine in nature, therefore, are the *animus* (Jung, 1952/1990, p. 330 [para. 514]). Stereotypic male behavior includes mental toughness, physical strength, aggression, and power struggles. Men express these behaviors through the *animus*. Despite the *anima's* and *animus'* acting upon men and women differently, the *anima* and *animus* represent the psychic reality of life experience (E. Jung, 1957). Describing *anima* and *animus* in stressful situations, von Franz (2002) said, "The *animus* produces emotional, stormy arguments, whereas the *anima* is subject to subtle moods that come out in spoiling remarks. The *animus* is prone to brutal demonstrations of his power—brute force. The *anima* has more cunning ways to get what she wants or to make her presence known" (p. 31).

When the person is out of balance, therefore, the forces of the *anima* and *animus* act upon the person with dramatic effect. When speaking of the effects of the *anima* on men Jung (1954/1990a) stated,

> The *anima* is a factor of the utmost importance in the psychology of man wherever emotions and affects are at work. She intensifies, exaggerates, falsifies, and mythologizes all emotional relations with his work and with other people of both sexes. The resultant fantasies and entanglements are all her doing. When the *anima* is strongly constellated, she softens the man's character and makes him touchy, irritable, moody, jealous, vain, and unadjusted. He is then a state of 'discontent' and spreads discontent all around him. Sometimes the man's

> relationship to the woman who has caught his anima accounts for the existence of his syndrome. (p. 70, [*CW* 9i, para. 144])

Therefore, a man can either accept the inner feminine and the endless possibilities of the creativity she offers or become subject to the potential emotional imbalance due to ignoring it (Johnson, 1974). However, persistent imbalance of the anima and animus within the psyche can create complexes.

Complexes. Complexes refer to those aspects of the psyche that create difficulty for the individual (Shalit, 2002). Truths via complexes are brought to awareness (Jung, 1948/1981, p. 101). According to Jung (1948/1981),

> The existence of complexes throws serious doubt on the naïve assumption of the unity of consciousness, which is equated with "psyche," and on the supremacy of the will. Every constellation of a complex postulates a disturbed state of consciousness. . .an active complex puts us momentarily under a state of duress, of compulsive thinking and acting, for which under certain conditions the only appropriate term would be the judicial concept of diminished responsibility. (p. 96 [*CW* 8, para 200])

Complexes can take a variety of forms. The most common complex Jung discussed is the mother complex, which includes an excessive fixation of the mother or the feminine imago (Jung, 1954/1990c).

Describing the mother complex, Jung (1954/1990c) stated,

> The mother archetype forms the foundation of the so-called mother-complex. . . .My own experience leads me to believe that the mother always plays an active part in the origin of the disturbance, especially in infantile neuroses or in neuroses

> whose aetiology undoubtedly dates back to early childhood (p. 85 [*CW* 9i, para. 161]).

Similar to men who have a mother complex in association to their *anima*, so too women have a father complex related to their *animus*. According to von Franz (2002),

> Generally the animus in woman develops out of her experiences of the personal father. He puts flesh on the inborn archetype of the father, and that experience becomes her father complex, which manifests both in her attitude toward men in her life and in the functioning of her inner masculinity, which we call the *animus* (p. 14).

The combination of mother and father complexes in a heterosexual relationship can contribute to an increased likelihood of conflict, possibly resulting in domestic violence. Each person responds differently based on unique childhood experiences. However, an activated mother or father complex can instinctually trigger an exaggerated emotional response. Through the personal unconscious, people understand themselves as well as their relationship to others.

Personal Unconscious. According to Meier (1984), Jung viewed the unconscious experience as an opportunity to explore aspects of the psyche that are unavailable in daily experience. The personal unconscious, Jungian scholars emphasized, is based on all phenomena (i.e., geography, cultural norms, resources) that contribute to the lived experience (Dehing, 1994), as well as memories each person uniquely acquired through life (Cochrane, Flower, Mackenna, & Morgan, 2014; Jung, 1917/1966c). Thus, through social and cultural experiences, individuals establish a personal unconscious (Young-Eisendrath & Hall, 1987). The personal unconscious also contains memories associated

to traumatic events that have been repressed and which can cause duress (Iurato, 2015). The personal unconscious stores the emotional content that has been split off (Jung, 1917/1966c), which can create trouble in the form of a complex (Saunders & Skar, 2001). Complex formation is shown in a man who grew up with parents who always fought, contributing to his current conflicts with women he dates as an adult. Personal experiences, whether positive or negative, can affect an individual's personality type.

Personality types. Jung (1921/1971, p. 330) believed each individual has a unique personality structure. Personality type is based on eight psychological factors: extroversion, introversion, sensing, intuition, thinking, feeling, judging, perceiving; these factors include a superior and inferior aspect The psyche tends to be self-regulating by working toward balancing the opposite sides of personality; no function is completely dominant. Personality types are a mixture of weak and dominant forms, one function can be more dominant or noticeable than another (Jung, 1938/1969, p. 166).

Ulanov (1974) described the interaction of these personality types as two strangers on opposite sides of a brick wall. The separation of these two halves can create a back-and-forth conflict. Separation of these two halves can also create despair. However, as Johnson (1991) mentioned, "the balance of light and dark is ultimately possible—bearable. All nature lives in polarity—light and dark, creation and destruction, up and down, male and female" (p. 15). The juxtaposition of superior and inferior personality traits (i.e., Thinking and Feeling) can contribute to outward conflict with other people. Heterosexual men, who tend to have stronger thinking structures than feeling structures, can have difficulty in situations in which feelings of empathy or compassion for their partners are necessary. Lack of empathy and over-thinking can

contribute to being critical or dismissive. Feelings that are traumatic or repressed can re-emerge from the *shadow* in destructive form. For example, men who have not worked through childhood experiences of abuse can act similarly to their partners.

***The shadow*.** Similar to the *anima* and *animus* belonging to the collective unconscious, the shadow belongs to the personal unconscious (Ulanov, 2009). The shadow is a somewhat primitive structure that contains child-like and non-adapted qualities that can vitalize the human experience; when ignored, however, the shadow creates potential ongoing issues (Jung, 1938/1969, p. 76). The shadow is, therefore, dichotomous in nature and includes positive and negative aspects of our personality that we might not want to recognize (Whitmont, 1991). The negative aspects can include traumatic events or personal behaviors we dislike or tried to repress. Referring to the inferior nature of the shadow, Ulanov (2009) said,

> Our experience may be differently accented according to its being inferior sensation or thinking, but inferiority is the same. *Inferior* means all that we do not have conscious access to, that which is not under our conscious will but autonomous. (p. 13)

The expression of an inferior trait is best described through the story of Dr. Jekyll and Mr. Hyde (Stevens, 1991), who exhibited a somewhat-subdued and collected personality type, Dr. Jekyll was quickly transformed into Mr. Hyde, a youthful "Juggernaut" of hellish energy, who evoked hatred in others at the sight of him. Mr. Hyde was cold, lacked consciousness, and was incapable of human feeling. Dr. Jekyll needed to hide the indulgences of his alternate personality for fear of discovery and exposure. However, the more Dr. Jekyll allowed the alternate life of Mr. Hyde, the more

difficult it was to suppress Mr. Hyde and his tendency towards impulsive, violent behaviors (Sanford, 1991).

We do not need to look far to see the effects of the unconscious realm. Each person is affected by the nature of the shadow. Instinctual drives of the shadow can be seen personally and collectively as well (Jung 1961/1989b, p. 253). In times of war, the collective violent nature of the shadow can be expressed unknowingly. The instinct to kill and indulge in violent behavior increases with the rise of dictators who permit and encourage such acts of violence, erupting in mass murders on an unprecedented scale (Jung, 1917/1966a, p. 93 [*CW* 7, para. 150]). Both Stalin and Hitler created and encouraged societies of hate and violence. When opposition arose, the regime responded with punitive enforcement. Violent dictators unknowing represented the internal nature of the shadow by acting out through violent instinctual drives (Madden, 2011; Ulanov, 1997).

Acting from a purely instinctual mindset without awareness of the influences of the shadow parts of the unconscious can be dangerous. The lack of desire to bring the darkness to light does not nullify the existence of the darkness, but necessitates taking sufficient time to bring the darkness to consciousness in order to change behavior (Jung, 1961/1976b, p. 187). Therefore, bringing the unconscious to conscious is an active experiment, which often is a difficult endeavor. According to von Franz (1991),

> When an individual makes an attempt to see his shadow, he becomes aware of (and often ashamed of) those qualities and impulses he denies in himself but can plainly see in other people—such things as egotism, mental laziness, and sloppiness; unreal fantasies, schemes, and plots; carelessness and cowardice;

> inordinate love of money and possessions—in short, all the little sins about which he might previously have told himself: "That doesn't matter; nobody will notice it, and in any case other people do it too." (p. 35)

The inner conflict is expressed through denial or the projection of inadequacies onto another person, place, or thing in the external environment (Ulanov, 1974).

The separation of the shadow into the person's positive and negative attributes can also be observed in stereotypic masculine and feminine points of view. Depending on the strength of the repressed content, the behavior can be projected from the shadow outward (Johnson, 1991). For heterosexual men, the stereotypic projection can be anger, closed-off emotions, and/or non-communication. Shadows of men can also deceive their partner in order to control. When referring to narcissistic shadow attacks on women, Kimmel (2011) stated,

> This sadistic predator beneath the lover leaves no visible marks upon his victim, only a slow and relentless erosion of spirit as the predator exerts a tyranny over the soul. Such an imaginal shadow double often runs counter to a man's timid, placating, or charming persona, which may appear to emanate goodness in the world. In actuality he maintains a feigned innocence as paralysis gradually incapacitates and imprisons his partner. (p. 119)

Heterosexual women could exhibit more argumentative, cold, and stubborn. According to Bly (1988),

> As for a woman, she may project her interior hero onto her husband, in which case he will feel overly noble and responsible; she may project her Saturn onto a man, so that she may remain playful and whimsical, but he will grow more and

> more rigid; she may give him her internal tyrant, or her spirituality; she may project her hatred of relationship onto him, so that he feels excessively cold and unrelated. (p. 29)

Despite the separation of strengths and weaknesses within the shadow, a titration affect occurs in which we are on the spectrum regarding our personality (Hill, 1992). Our inferior function is more easily seen in our negative behaviors. We tend to concentrate less on the superior function (Ulanov, 2009). The ways we are raised and taught to believe about masculinity and femininity affect our interactions with others and the shadow within. The division between the two sides of the split is primarily due to a cultural divide or cultural teachings. The most common dichotomous division associated to gender is identified as maleness or femaleness (Hill, 1992).

Too often, people are not aware of or are not able to recognize their own behavior. Many people do not concentrate on the cause of their behavior. People do not explore their inner psyche for answers. Instead, people gain indirect understanding of their behavior by reacting to the actions of others. This indirect and ineffective approach continues to frustrate individuals, never really resolving the conflict that originated from within the psyche (Ulanov, 1997).

During experiences of childhood trauma, psychic material can split off and be re-absorbed by the shadow. This fragmentation can create a release of powerful energy in the form of impulses or fluctuations of mood (Hill, 1992). Fragments of the shadow can be observed for a short period of time, only to retreat into the darkness, waiting for an opportune time to project onto a partner or friend (Jung, 1954/1990b, p. 266). Commonly repressed aspects of the shadow can create conflict in self and others.

According to Johnson (1991),

> If a parent lays his shadow on a young child, that splits the personality of the child and sets the ego-shadow warfare into motion. When that child grows up, he will have a large shadow to cope with (more than just the cultural shadow that all of us carry), and he will also have a tendency to put that shadow upon his own children (p. 34).

Self-awareness can bring shadow material to consciousness and help individuals understand their behavior, hopefully limiting the projective shadow cycle (Whitmont, 1991). The influence of archetypal images can also be important to consider regarding the discussion of heterosexual relationships.

Archetypes. Describing the archetype, Jung (1935/1989) stated that "an archetype means a typos, a definite grouping of archaic character containing, in form as well as in meaning, mythological motifs. Mythological motifs appear in pure form in fairytales, myths, legends, and folklore" (pp. 37-38). Archetypal images can also serve as metaphorical representations of physical phenomena brought to consciousness through the process of dreaming or unconscious emergence (Jung, 1917/1966a, p. 95). Archetypes can emerge at a young age and establish the individual's sense of self and identity (Urban, 2008). According to Downing (1991),

> When we focus on the archetypal *image*, it becomes clear that there is no absolute distinction between the personal and the collective, for the archetypal image marks the juncture where inner and outer, personal and collective meet. It represents the continual dynamic interaction between the conscious and the unconscious, the personal and the collective. (p. 86)

The development and understanding of archetypes further creates awareness and understanding for the individual (Sullivan, 1996). Similar to a crystalline structure, the archetype can be large or small. However, due to a variety of influences, the archetype is fluid and has no definitive structure (Jung, 1954/1990c, p. 79 [*CW* 9i, para. 155]). According to Salman (2008),

> Like multi-faceted crystals, archetypes describe the content and behavior of the objective psyche. As psychosomatic "structures," they are our innate capacity to apprehend, organize, and create experience. Archetypes are both biologically based patterns of behavior and the symbolic images of these patterns. As transpersonal structures, they are transcendental "essences" or quintessential distillates of imagination and meaning. Archetypes, with their ties to both subject and object, unfold simultaneously in both radical specificity and subjectivity (the intrapsychic, symbolic dimension), and in numerous embodied avenues of experience and expression, as living mythologems. (p. 63)

Jung (1917/1966c, p. 75) suggested that aspects of the collective unconscious (i.e., archetypes) influence the conscious experience, resulting in our shifting of actions, thoughts and attitudes about life. When speaking of the influence of archetypes Downing (1991) said,

> Archetypal images free us from identifying ourselves with the failures and successes or from seeing our lives as banal or trivial. The aim in attending to these images is to awaken us to a sense of our yet unrealized latent possibilities, to save us from our sense of isolation and meaninglessness. It is to open up our lives to renewal and reshaping. (p. 90)

Archetypal influence on heterosexual males in Western culture might manifest as strength and dominance-based behavior. Several archetypes of interest in this category are the wise old man, hero, and warrior (Pearson, 1989).

The Wise Old Man. The Wise Old Man archetype represents the learned man, who, through trial and tribulation, has arrived at understanding and enlightenment of life (Johnson, 1993). The Wise Old Man archetype is the helper and redeemer. The archetype can also be a corrupter, tempter, or deceiver. The archetype can lie dormant in the unconscious until guidance or teachings are needed to instruct a correct course of action (Jung, 1950/1978, p. 103 [*CW* 15, para. 159]). When a difficult situation arises, people can look for solutions or answers from the Wise Old Man. The Wise Old Man archetype is summoned to provide insight and to assist with resolution. The Wise Old Man can be a professor, grandfather, or religious leader. In Christianity, the prophets were wise men who taught followers the path toward salvation through Christ (Jung, 1954/1989, p. 273 [*CW* 11, para. 414]).

The Hero. Another enduring cultural archetype is the Hero archetype (Harb, 2009). The hero archetype probably describes the essence of male's striving toward perceived strength. According to Jung (1911/12/1990),

> The hero is the ideal masculine type: leaving the mother, the source of life, behind him, he is driven by an unconscious desire to find her again, to return to her womb. Every obstacle that rises in his path and hampers his ascent wears the shadowy features of the Terrible Mother, who saps his strength with the poison of secret doubt and retrospective longing; and in every conquest he wins back again the smiling, loving and life-giving mother. (p. 389, [*CW 5*, para. 611])

Throughout history, stories presented images of knights who attempted to slay the dragon and save the princess (Campbell, 1949/2008; Chang et al., 2013; Duffy, 2010; Hedley, 2002; House, 1993). An example of the hero archetype is the medieval knight who journeys through a series of trials in a transformational process (Leader, 2009).

Although the hero's quest might differ from contemporary standards, the symbol of the hero continues in modern times (Roberts, 1986; Veen, 1994; Villate, 2012). Whether through military service, professional sports, or competition with friends, many contemporary men strive to compete with others. During these challenges, the hero can emerge to conquer the metaphoric dragon (Leader, 2009; Siraj & Kumari, 2011; Villate, 2012).

The Warrior. Similar to the Hero archetype, the Warrior has been described in a variety of ways, from fighting for honor to never backing down until the mission is completed (Galuszka, Spencer, & Chance, 2014). The warrior archetype can also be represented in angry men who seek fights in potentially ego-threatening situations (Harb, 2009).

Many theorists have described the characteristics of the warrior and the intrinsically motivated drives that are exhibited in the form of the archetypal images (Hillman, 2004b; Knox, 2004; Merchant, 2009; Pearson, 1989; Smythe, 2013; Sullivan, 1996). The warrior archetype might be present in the behavior of men although the archetype remains unconscious (Schaverien, 2005). In some cases (e.g., soldier, karate fighter), individuals might strongly identify with the warrior archetype without having any knowledge of the influence in their lives (Aindow, 2013; Moore & Gillette, 1990; Richards, 1986). Despite Jung's belief in the evolutionary process of archetypal transfer

and his extensive description of the hero archetype image, Jung did not focus on the warrior archetype (Eickhoff, 2004). The warrior archetype contributes to male desire to gain control over their partners in domestic violence situations (Fournier, 2013; Rosenthal, 2015).

Similar to masculine traits, stereotypic female traits of nurturance, care, and love are also associated to archetypes. However, feminine characteristic expression is more commonly expressed in feminine archetypes (i.e., mother, healer, lover).

The Mother. The Mother archetype represents all of the women in one's life: mother, grandmother, stepmother, and mother-in-law**.** Describing the mother archetype, Jung (1954/1969b) stated,

> The qualities associated with it are maternal solicitude and sympathy; the magic authority of the female; the wisdom and spiritual exaltation that transcend reason; and helpful instinct or impulse; all that is benign, all that cherishes and sustains, that fosters growth and fertility. The place of magic transformation and rebirth, together with the underworld and its inhabitants, are presided over by the mother. On the negative side the mother archetype may connote anything secret, hidden, dark; the abyss, the world of the dead, anything that devours, seduces, and poisons, that is terrifying and inescapable like fate. (p. 82 [*CW* 9i, para. 158])

The traits of motherhood caused Demeter to descend into Hades to retrieve her daughter Persephone; Demeter employed love, determination, and fortitude to persevere through trials in order to rescue her daughter (Downing, 1994).

The Healer. The Healer archetype is expressed through service and assisting others through nurture and care. Nurses, who help to heal the wounded by wrapping up

their wounds, exemplify the healer (Downing, 1990). According to Whitmont (1993), "Wounding, being wounded, and healing are functional aspects of one and the same archetypal pattern, of the same autonomous, transpersonal, *a priori* in-formational expression of implicate-order entelechy" (p. 191). Therefore, the archetypal healer attends to other people's emotional or spiritual needs while reducing the amount of potential harm inflicted. Because wounds are different for each person, the healer helps each person recover from trials and tribulations in order to become more whole.

The Lover. The Lover archetype is associated with all of the attributes of compassion, closeness, affection, and emotionally, and physically drawing another person close. The lover archetype exhibits melancholy or sadness when connection is not possible. The lover archetype influences various types of love, which include both emotional love and erotic love. According to Goodchild (2001),

> Love is such a fateful factor in life: we cannot make it happen, and our life is meaningless and very lonely if it never comes into being. Love brings us close to the deepest feelings of which we are capable. We are never more vulnerable than when we love. Love takes us to the heights of cosmic bliss and simultaneously to the depths of passion and suffering. In this sense, more than anything else, it has the power to release us from the limitations of what we are conscious of, and reveal to us glimpses of the heart of the soul of the world, the divine reality at the "Hunabku", the cosmic center, where god and goddess are entwined in the most profound and playful, ritual erotic dance. (p. 43)

Jung minimally addressed the lover archetype, perhaps because he associated the mother archetype with care and love toward others. However, the lover is evident not

only in the expression of passion or love toward others, but also the expression of sexual ecstasy and desire, which may have a negative effect. According to Downing (1998), "Dionysus represents the sacredness and fearfulness of all boundary-dissolving experience: intoxication, sexual ecstasy, and madness. The god of ecstasy is also a god of death and of the underworld, a god who suffered dismemberment and death, and who exposes us to a kind of dismemberment and death" (p. 136). Jungian scholars proposed that the majority of archetypal identification involves the analysis of one's night dreams and active imagination. Identification comes about by making sense of the themes that emerge from this state of being (Myers, 2009; Pickering, 2012).

***Day dreams*.** Active imagination is defined as daydreams or fantasy**.** While awake, emerging symbols that represent deeper unconscious aspects of the psyche are brought to the surface. According to Jung (1961/1976a, p. 196), the psyche creates images in order to bring dark aspects of the unconscious to light. Active imagination is a process of experimenting with neglected parts of us that need attention. Active imagination could be sexual fantasizing, future planning, or anything that has creative energy (Jung, 1954/1969, p. 205). Active imagination is manifest as a daydreamer, in which the individual fantasizes in order to escape reality, for example, the man who fantasizes about lying on the beach, in order to escape the layered snow outside his window (Moxnes, 2013). However, active imagination can bring darker desires to the surface as well. The irritated husband might fantasize about doing harm to his wife (i.e., punching, kicking, torturing, strangling, or killing). Although the husband never acts on these fantasies, the experience of active imagination can be just as real and satisfying for him.

***Night dreams*.** During night dreams, unconscious repressed material is brought to consciousness. Dreams can incorporate known people, places, or events. General themes and images are universal parts of the collective unconscious (Jung, 1961/1989, p. 228). The archetype takes center stage in the dream. Similar to a play in which actors play a role, Jung believed archetypes were parts of our psyche that were presented in order to better understand our place in the universal collective unconscious (Jung, 1961/1976b, p. 187).

Repressed conflict can emerge in night dreams as well. The symbols of men and women can create confusion, anxiety, and frustration. More severe dream scenarios of fighting, torture, or murder can create a sense of horror or despair. Horrific night dreams can be torture to the dreamer as nightmares. The night dream may also be an opportunity to live out fantasies that society deems unlawful or immoral. Night dreams can also represent old wounds that have been repressed for years, but need to be addressed at critical times of life. According to Jung and von Franz (1970),

> It has been observed that archetypal dreams occur in critical life-situations, at those turning-points which call for a new orientation or adaptation. The appearance of an archetype at such a moment can provide the individual with that encouragement and confidence which he needs in order to master the problem before him. Therein lies the so-called therapeutic value of myths and fairy-tales. They depict an archetypal event, a basic pattern of human behavior, by which one may find one's bearings or which can serve as a model. (p. 47)

Through night dreams, individuals can understand their unconscious material as well as mythological influences on the psyche.

Campbell's Mythology

Similar to Jung (1917/1966), Campbell (1949/2008) focused extensively on archetypal imagery and symbolism expressed through myth. According to Campbell (1986/2002),

> Mythologies are addressed, however, as dreams normally are not, to questions of the origin both the natural world and the arts, laws, and customs of a local people, *physical* things being understood in this view as *meta*physically grounded in a dreamlike mythological realm beyond space and time, which, since it is physically invisible, can be known only to the mind. (p. 28)

Psychological interpretation, therefore, is the metaphysical realm and the unconscious as the same (Campbell, 1990). Furthermore, unconscious imagination (i.e., hopes, desires, fears) is myth building and conscious living. Campbell would refer to the internal state as equal to the external state of consciousness (Campbell, 1986/2002).

Campbell (1990) used archetypal images from a historical standpoint, specifically represented in Greek and Roman mythology, to illustrate the importance of ancient influences on modern cultures and myths. Campbell (1962/2004) believed that myths helped individuals create a sense of conscious order and meaning from a system of identified images. These identified images present a sense of mystical awe, which we come in contact with. Myths also help to maintain and validate social order, which one lives by. Lastly, mythologies carry the individual through the various stages of life from birth to maturity, and finally death. In response to Bill Moyers' interview questions asking Campbell to define myth, Campbell (1988) stated,

> The dictionary definition of a myth would be stories about gods. So then you have to ask the next question: What is a god? A god is a personification of a motivating power or a value system that functions in human life and in the universe—the powers of your own body and of nature. The myths are metaphorical of spiritual potentialities in the human being, and the same powers that animate our life animate the life of the world. But also there are myths and gods that have to do with specific societies or the patron deities of the society. In other words, there are two totally different orders of mythology. There is the mythology that relates you to your nature and to the natural world, of which you're a part. And there is the mythology that is strictly sociological, linking you to a particular society. You are not simply a natural man, you are a member of a particular group. (p. 28)

Hollis (1995) also viewed myth as a major part of the human experience that affects cosmological, metaphysical, sociological, and psychological factors. Mythology, therefore, is intertwined throughout all aspects of life (Campbell, 1981). Mythology also captures the individual experience while simultaneously incorporating the cultural-historical aspects present in the time period in which that person lives (Doty, 1993). Each person we interact with or do not interact with plays an important role in myth building. We learn to navigate the world with ways that help develop the story we tell ourselves; that we can trust or mistrust; live in peace or conflict; create friends or enemies. Therefore, Campbell (1988) believed, mythology was the story we created for ourselves from the patterns of culture, parents, peers, and places we travel. Speaking of myth Campbell (1997/2007) stated,

> Three categories are to be distinguished for the mythology proper: daemonic, metaphysical, and humanistic. The first is characteristic of the earliest high civilizations, as well as of all primitive societies and folk cultures; the second achieved its apogee in medieval India, China, and Japan; while the last distinguishes the classical inheritance of the West. (p. 29)

The story we tell ourselves changes over time. Whether masculine or feminine, human behavior adapts to historical, cultural, and social myths.

Traditional masculine myth. Greek gods of masculinity were predominantly men of strength carved from solid marble to withstand the test of time. Traditional men were described as barbaric, slightly out of control, with the muscles of Herakles, the dominance of Zeus, the strength of Hercules, the sense of adventure of Aeneas, or the competitive rage of Ares (Doty, 1993). Archetypal myths of the Greek gods have varied influences on contemporary heterosexual men. Zeus, Poseidon, and Hades specifically show masculine traits that could be unhealthy for modern heterosexual males (Bolen, 1989). Zeus' traits of dominance can be expressed by men who exhibit a deep need to control their partner in a selfish patriarchal way (Campbell, 1962/2004; Downing, 1994). Poseidon's traits can be expressed in heterosexual men who have uncontrollable emotions, are full of rage and spite, and cast enormous disruption and destructive power over their surroundings, only to retreat back under the water. Poseidon men can also exhibit poor boundaries with partners; they desire to control their partners, or develop jealousy when their female partners become too independent or successful in their choice of career (Bolen, 1989). Hades traits can also be seen in men who vie for control over their female partners; however, Hades men drag down their partners emotionally into the

underworld, which is cold, dark, and feeling-less (Downing, 1994). According to Bolen (1989),

> The gods that were denigrated—the rejected ones, whose attributes were not valued then and are not now—are also still active in men's psyches, as they were in Greek mythology. There was prejudice against them as gods; Western culture has a similar negative bias against them as archetypes in human psyches—the sensuality and passion of Dionysus, the frenzy of Ares on the battlefield that might under other circumstances have as easily gone into dance, the emotionality of Poseidon, the withdrawn intense creativity of a Hephaestus, the introspective focus of Hades. This continuing bias affects the psychology of individual men, who may repress these aspects in themselves in an effort to conform to cultural values that reward emotional distance and coolness and the acquisition of power. (p. 8)

As societies change and modify, new ways of thinking about masculine myths change as well. Each society determines myths that are acceptable or need modification.

Modern masculine myth. The modern male myth has moved from a monotheistic idea of masculinity to a polytheistic sense of *masculinities* (Doty, 1993). The more exposure one has to a variety of cultures, the more likely myth-building is modified and adapted to the next generation. According to Hollis (1995), "The function of myth, therefore is to initiate the individual and/or the culture into the mysteries of the gods, the world, society and oneself" (p. 17). This initiation must come from people or groups of people seeking to understand their place in the myth of society.

Modern males are influenced by many hidden powers of masculinity. At times, modern men repress some of these masculine traits in order to conform to modern society. Modern men engage with masculinity in a variety of ways. Whether watching sports, movies, or playing video games, modern heterosexual men incorporate masculinity into the psyche on a daily basis with minimal effort. Some men live through the experiences of other men in order to feel more masculine.

According to Campbell (1988),

> I think this is something that has overtaken us only recently in this culture. The one who watches athletic games instead of participating in athletics is involved in a surrogate achievement. But when you think about what people are actually undergoing in our civilization, you realize it's a very grim thing to be a modern human being. The drudgery of the lives of most of the people who have to support families—well, it's a life extinguishing affair. (p. 160)

The life of modern heterosexual married men can be overwhelming, especially when they are bombarded with images and ideas of what an "ideal" man should be. In addition to providing financially for their families, modern heterosexual men are also expected to participate in the raising of children, be more sensitive to the emotional needs of their partners, and keep up the physical maintenance of the house, all the while having the muscular physique of Arnold Schwarzenegger, the intelligence of Einstein, and financial wealth of Bill Gates. The myth of modern heterosexual males has been re-imaged, re-sculpted, re-packaged, and re-mythed into a new way of thinking, feeling, and being (Doty, 1993).

Some contemporary theorists (Boon, 2005; Doty, 1993) argue that in order to build future stable communities American society has lost the ability to be aware of mythic influence of the past. Modern men are unaware of the deep archetypal power that influences thinking and decision-making. By nature, modern heterosexual men are materialistic, hedonistic, and narcissistic, only thinking of self-indulgent behavior and not aware of the devastating consequences of the poor choices of the gods that came before them (Hollis, 1995).

The sexual objectification of women by heterosexual men is now being quickly corrected through social media and news platforms. Traditional egocentric men of power are now being held responsible for their inappropriate sexual behavior, through jail time and public disgrace. American society has now shifted the ideologies about appropriate or inappropriate behavior and actions. American society has adopted a new myth, incorporating myth-consciousness, myth-inclusion, myth-openness, and myth-diversity. According to Robinson (1997),

> Like the false and inflated armor of masculinity that individual men can no longer carry, the ossified patriarchal rules of society are collapsing in this transitional, millennial time. . . .It is written by articulate and gutsy men breaking the silence of conformity and challenging all our previously unquestioned assumptions about masculinity and the meaning of heroes, success, love, sex, relationships, power, and manhood. (p. 127)

Several masculine myths have influenced the cultural shift in American society. Two of the most popular masculine myths: the hero and warrior myth.

The hero myth. Campbell (1949/ 2008) wrote extensively about the hero myth the influence of the hero's journey on modern men. According to Campbell (1949/ 2008), the hero myth is manifest in individuals' determination to overcome obstacles in life through a journey or quest. Campbell suggested that heroes undergo various stages of learning that tests not only their knowledge but also their strength (i.e., intellectual and physical). Campbell proposed that individuals metaphorically travel on a journey to battle dragons, overcome gulfs of despair, and return with increased awareness and strength. The true hero, Campbell emphasized, adapts to change and becomes stronger with time and experience (Campbell, 1986).

The journey myth is unique for each person. However, the experienced process is believed to be transformative. Heterosexual men often identify with the hero archetype. Heroes might be compelled by the fates to travel for a righteous cause, to conquer, or to show dominance. No Greek hero showed the use of dominance more than Hercules (Kerényi, 1951). Wherever Hercules traveled, carnage followed. Hercules's life was full of adventures, which provided ample opportunity for Hercules to show his strength. The 12 labors of King Eurystheus illustrated ways in which Hercules overcame the strength of lions, snakes, deer, boars, mythical birds, Geryoneus the three-headed monster, Cerberus the three-headed dog from the underworld, and the Minotaur, who was half bull and half man (Martin, 1991). Hercules continued to dominate throughout the remainder of mortal life. Much like Hercules, modern men are persuaded to live the hero myth by accomplishing goals, achieving professional success, or learning new skills. However, men who struggle with anger management or domestic violence often end up aligning more closely with the warrior myth. Some heterosexual men strive for honor and

accomplishment, but these traits are often a substitute for frustration, conflict, and a desire to dominate others.

The warrior myth. Much like Ares, modern warrior men are described as self-disciplined orderly, skilled, and aggressive, with an unrelenting desire for dominance. The way of the warrior is to be a killing machine that fights for honor and purpose. However, some warriors act out in dishonorable ways. The warrior's behavior closely aligns with sadism and inflicting pain on others. Warriors look for opportunities to become more aggressive, tougher, or discover the "fighting edge" (Kipnis & Herron, 1994).

In Western cultures, warriors can emerge when young boys watch violent cartoons or movies, read comic books, or play aggressive video games (Teampău, 2015). Video game play could result in deeper resentment and rage. Video game play could also be a way for adult men to fight against the myth of "growing up" or accepting "adult" responsibilities. Video games could lead men to align with the warrior myth, possibly increasing the likelihood of conflict and arguments with their partners (Engelhardt, Bartholow & Saults, 2011). During quest journeys in video game play, metaphoric dragons of hatred lay waiting to destroy. When evoked with opposition, dormant beasts of rage come out in full force. The warrior myth also represents potential conflict with all opposition. Warriors, therefore, often battle to the death in order to preserve their position (Kipnis & Herron, 1994). However, not all battles are bad; some conflict is necessary for growth. Personal insight and understanding can arise through the tension of opposition (Hollis, 2004). According to Hollis (2004), "There are monsters, there are dragons, there are dangerous depths, and they are within us all the time. They are what

give us our *gravitas* and our great capacity for enlargement through holding the tension between the opposites" (p. 66). Modern heterosexual men living the warrior myth might be unable to see their partners' story, which can lead to conflict. Modern men's inability to see the other person's perspective can contribute to oppressing the feminine myth within themselves and their partner.

Traditional feminine myth. Traditional feminine myths presented women in many ways. Campbell (1962/2004) concentrated mostly on the feminine goddess as a mother or creator of new life. The feminine myth of creation illustrates the goddess as a means of life and prosperity. Men sought the feminine myth of beauty for completion and wholeness (Jung & von Franz, 1970).

Creatoress. In Greek and Mesopotamian cultures, masculine and feminine myths were presented symbolically (Campbell, 2013). Male gods represented the sky, and female goddesses were symbolized as mother earth. Traditional cultures adopted these ideas of masculine and feminine stories in order to describe the relationship of life on earth (Campbell, 1962/2004). Describing the goddess as creator, Campbell (2013) stated,

> The twin goddess is the mother of the two worlds and of our two lives, the world of our life in time and space, and the world of our death, our life in the mystery zone beyond. The labyrinth motif connects the Goddess as the personification of those powers that exist beyond the labyrinth of our life. (p. 39)

Feminine myths illustrate the creatoress, along side their masculine counterpart, in myth-making, myth-creating, myth-expansion, myth-enlightenment. Typically, a masculine god was shown as dominant over the feminine goddess. However, several cultures (i.e., Egyptians, Sumerians) had goddesses who ruled society (Campbell, 2013).

Feminine as beauty. Traditional feminine myths closely aligned with the image of *anima* as presented by Jung (1954/ 1990). Described by the Greeks, feminine beauty was attributed not only to the goddesses but also to mortal women (Campbell, 2013). The presentation of traditional feminine myth can create a sense of desire in men to obtain, to control, or to take into self. The feminine myth showcased the most desirable traits of the feminine. Describing the ancient beauty of the feminine Johnson (1994) stated,

> Hetaira is the Greek term for a particular kind of woman—or that aspect of all women—who is a companion, an intellectual partner, a carrier of grace and beauty, a source of inspiration. All women have the hetaira capacity in their natures, and in some it is so strong as to dominate their personality structure. It is no less powerful for us in our own modern times, but we have virtually no terminology for it and little differentiation of this powerful aspect of woman. In ancient Greece, hetaira women would be hired or invited to a party to provide the grace and beauty that can come only from such a woman. She would be well educated, conversant with many timely subjects of conversation, gifted in her ability to bring a particular charm to a gathering, which is one of the most valuable contributions anyone can bring to a group. She would be immaculately dressed, well versed in courtesy and grace, the bearer of delight and warmth. She was never a prostitute and one would no more touch a hetaira woman than the queen of the realm. She was femininity raised to its highest dignity and grace. (p. 55)

Descriptions of Aphrodite, Venus, Hera, and Persephone also illustrated feminine beauty (Downing, 1994). Each Greek goddess uniquely represented feminine beauty. The Judgment of Paris further illustrates three different types of beauty. Campbell (2013) stated,

> These are the three *śakti*, representing three life paths: What is the youth going to have as his career? Are you going to follow the way of Athena to the heroic life, are you going to follow the way of Aphrodite to the erotic, or are you going to follow the way of Hera to the way of royal rule, majesty, and dignity? (p. 151)

The Paris Judgment presents ways heterosexual men look upon women, which further reinforces the patriarchal approach of the image of women. Heterosexual men often look to the goddess as something to obtain to fulfill their desire for "true love."

Describing feminine beauty in grail literature, Jung and von Franz (1970) stated, "On the whole there are many feminine characters in the Grail literature who bear the stamp of the anima and are to be understood less as real women than as anima figures endowed with super-human qualities and archetypal traits" (p. 65). Some heterosexual men want to obtain women who embody these ideal images and traits in order to experience in their own lives the Tristan and Inseult love story. However, these men could miss the basic flaw in the idea of romanticism: The perfect woman or perfect love does not exist; it is only the man's internal projection of the feminine (von Franz, 1995). Describing the projection of femininity, Johnson (1945) stated,

> A Western man unconsciously believes that it is right for him to use his marriage to try to connect with his anima, to use a woman to carry his projected soul-image, and that he need not ever take a woman seriously in her own right, as a

physical, individual being with her own complex structure and consciousness." (p. 138)

Traditional feminine myths often depict oppression and control on the part of their male counterparts. Many Greek myths depict goddesses in abusive or controlling relationships. Oppressive storylines reinforce the idea of patriarchal control over the goddess. Despite Campbell's extensive explanation of mythological stories, Downing (1994) thought that Campbell's understanding and perspective of the feminine goddess myths were limited by his patriarchal viewpoint.

According to Downing (1994),

> Rather than seeing the myth primarily in terms of how it evokes images of a woman-centered matristic world, these writers view it in connection with the dominance of patriarchy. Rather than seeing it as celebrating the power of mother love, they see the myth as making painfully evident the vulnerability of the daughter and the disempowerment of the mother. (p. 146)

The patriarchal viewpoint of these cultural-historic myths can sway readers to favor the masculine perspective in contrast to the feminine, further oppressing the feminine goddess and women alike.

According to Goodchild (2001),

> Most profoundly oppressed is Eros, who requires connection to the depths of Psyche and who, still disowned, re-emerges as the coming guest. Eros is that primordial deity linked with the mysteries of Earth and the Underworld, that mighty-winged daimon arising out of the foam-born Goddess Aphrodite who, collapsing boundaries and shattering our outmoded and split collective beliefs,

> invites us down the other road, that path less taken, that might make all the difference. Often the individuation process of women in our culture signifies this unification of instinct, underworld, awareness, creativity, and love in our attempts to contain our experience within an archetypal feminine ground. (p. 92)

The feminine myth, therefore, is one of individuation and transition from traditional to modern: thinking, feeling, and being.

Modern feminine myth. The modern feminine myth depicts women as strong, powerful, intelligent, and rising above several forms of oppression. Similar to the masculine myth, the feminine myth has changed. According to von Franz (2002), "The male hero myths fights, overcomes, conquers the monster. The feminine follows the path of individuation by suffering and escaping. It is enough if a woman can walk out into the human situation, rebuild human relatedness, relationship" (p. 20). Although women used to predominantly stay home, teach, and raise children, contemporary women choose to earn advanced educations, pursue jobs outside the home, or follow their passions. Some heterosexual women chose to raise children and work a part-or full-time job. Modern feminine myths are a balance of professional and family life. Despite noticeable wage gaps and employment opportunities, American society has expanded the feminine myth to incorporate increased equal opportunities for professional growth of women in the work force. According to Von Franz (1994), "The demon Rinkrank provides the princess with a meaning, connection. If a woman hasn't gone through the experience of being trapped by the demon animus, she has only unconscious thoughts. It is the demon who provides her with the ladder to escape. What was negative becomes positive" (p. 21).

The historical-cultural experience of masculine oppression has led to stronger, more-intelligent women who fought against the traumatic injustices of inequality. American society is now encouraging women to speak out against physical and emotional traumas of abusive relationships. Modern women with a voice of opposition are a threat to traditional patriarchal males who strive to gain power and control over their female partner. Many women are accepting neither traditional masculine myth lifestyles nor the accompanying oppression.

Women who choose to live a modern feminine myth might experience difficulty being in relationships with men who adhere to the traditional masculine myth. Modern women might no longer desire to have traditional men in their life. Modern women are choosing to divorce as opposed to staying in unhealthy relationships. Modern women make their own money, buy their own homes, and raise children alone. Modern women choose to have independence versus staying in an oppressing, abusive relationship. Modern women no longer need a prince to rescue them from the tower. Modern women own the castle and kingdom. Growth takes place when the princess crosses the metaphoric threshold of individuation to become stronger and unstuck from the oppressive sleep of society's outdated myths and childhood fairytales.

According to Campbell (1988),

> Fairy tales are for children. Very often they're about a little girl who doesn't want to grow up to be a woman. At the crisis of the threshold crossing she's balking. So she goes to sleep until the princess comes through all the barriers and gives her a reason to think it might be nice on the other side after all. Many of the Grimm tales represent the little girl who is stuck. All of these dragon killings and

> threshold crossings have to do with getting past being stuck. . . The rituals of primitive initiation ceremonies are all mythologically grounded and have to do with killing the infantile ego and bringing forth an adult, whether it's the girl or the boy. (p. 168)

Similar to the hero, the modern princess overcomes oppression by going through an internal journey of self-discovery to become Queen and ruler of her own kingdom.

Internal journey myth. Throughout history, humans have experienced mythological heroes journeys as they travel to the inner self in search for personal insight or self-discovery. According to Hollis (1995), "The function of myth, therefore is to initiate the individual and /or the culture in to the mysteries of the gods, the world, society and oneself" (p. 17). Campbell (2002) believed that the inner experience and external experiences were equal and that the inner experience always existed; we had not yet realized the experience or "externalized" the myth. Within a healthy yet conflicted relationship, a heterosexual man's experience is within his psyche; he has not, however, projected the conflict onto his partner, has not externalized the interactions, thus bringing the conflict myth to consciousness.

Campbell (1988) also believed the inner experience was manifest in the dream state. When a dream surfaced to consciousness, the dream became the externalized myth. Campbell (2002) believed the external experience of the individual also pointed inward to the collective. All men and women have potential for rage, spite, and conflict. The potential for rage is present within the most peaceful humans (i.e., the Dali Lama). Humans, therefore, need myths as a metaphor for experiencing interactions they cannot rationally conceive in order to forge new ideas and behaviors. Inner myths extend

beyond thoughts and language. Inner myths can create sufficient courage, creativity, and/or imagination to dream of potential conclusions. Inner myths are the stories heterosexual men often tell themselves about conflict in order to externalize reality and develop recognition; these stories are the monsters projected onto their partner (Johnson, 1974).

According to Campbell (1949/ 2008), the hero myth is manifest in individuals determined to overcome obstacles in life through a journey or quest. Campbell suggested that heroes undergo stages of learning that test not only their knowledge but also their strength (i.e., intellectual and physical). Campbell proposed that individuals metaphorically travel on a journey to the depths of the psyche. The journey brings learning and presents obstacles to overcome. Individuals must battle dragons, overcome gulfs of despair, and return with increased awareness and strength. The true hero, Campbell emphasized, adapts to change and becomes stronger through time and experience (Campbell, 1986/2002).

Heterosexual men who take a journey of self-discovery can positively contribute to the growth of a culture (Johnson, 1990). However, living in the world without guidance from the past can be dangerous. Heterosexual men who struggle with their anger management or domestic violence, might also struggle to understand the inner workings of the psyche and the impact of their behavior on the people closest to them. To understand and utilize modern myths, we must take into consideration the ways in which personal experiences have contributed to the personal myth we currently now experience and live.

Personal mythology. Personal mythology captures the individual experience while simultaneously incorporating the cultural-historical myths present in the time period in which the person lives (Feinstein & Krippner, 1988). Personal mythology is the story we create for ourselves from the patterns of culture, parents, peers, and places we travel. Each person plays an important part. We learn to interact with these characters in a way that develops the story we tell ourselves: about whom we can trust or mistrust, about whether we choose to have peace or create conflict, and/or about whether to become an ally or enemy.

Archetypal roles and images help to shape our personal myth throughout life. Describing the stages of life, Campbell (1988) stated,

> Mythology has a great deal to do with the stages of life, the initiation ceremonies as you move from childhood to adulthood responsibilities, from the unmarried state into the married state. All of those rituals are mythological rites. They have to do with your recognition of the new role that you're in, the process of throwing off the old one and coming out in the new. (p. 14)

As boys grow into adolescence and adulthood, they encounter new rituals and ways to behave. Specific people have more influence on boys' stories than others (Feinstein & Krippner 1988). Positive experiences such as competitive sports and activities can build positive interactions and friends help as well as teach boys healthy myth building. As boys learn to be more confident, boys might encounter wounds, both physical and emotional.

Personal myths can change further when traumatic experiences of abuse or social pressures influence boys to become more aggressive and resentful (Pollack, 1998). For modern heterosexual men, discovering the origins of possible childhood wounds can help create emotional stability or reduce conflicts with others. The most important wounds to explore are inflicted by the repression of the inner feminine throughout childhood and how father and mother interact with the boy.

Childhood wounds. Campbell (2007) believed archetypal energy affects individuals uniquely based on lived experiences and traumas. Archetypal roles and images help shape our personal myths. Wounds acquired throughout childhood, therefore, contribute to the story. Whether physical or emotional abuse, each wound affects boys in unique ways. Physical abuse can teach young boys to fear parental or authority figures. Physical abuse can also lead young boys to model that physical behavior toward other smaller or weaker boys.

Emotional abuse can be more damaging than physical abuse and have longer-lasting effects. When repeated on a frequent basis, emotional abuse can reinforce negative self-talk and can be misinterpreted as love. According to Bly (1988), "In child abuse the rule is: every act of cruelty, conscious or unconscious, that our parents take, we interpret as an act of love. So the moral intelligence redefines gross human abuse as an act of love" (p. 35). Children who are deprived of positive, physical touch (i.e., hugs, kisses, or cuddling) have difficulty healing, especially children raised in an abusive single-parent home, when only one parent is present, children are limited in their ability to learn another way of emotional connection. Negative learned behavior might also

affect children's progress in exploring possible relationships in adolescence, during which relational insecurities are formed (Johnson, 1974).

Self wounds. Name-calling, taunting, belittling, and undercutting comments of self-worth often have lasting effects. Furthermore, self-esteem wounds deepen when reinforced by multiple family members through "tough love." Boys might learn to fight back, which in turn can result in additional punishment, perpetuating the punishment cycle. When boys relent, they sometimes learn to turn inward for punishment, as if deserving the verbal abuse. According to Robinson (1997),

> If he looks deeply and honestly within, a man will see that he gave up, betrayed, or repressed important parts of his personality during childhood and early adult development in order to adjust or succeed socially, financially, or occupationally in the world. As a result of the concession, he lost something of who and what he really is. (p. 91)

Boys can also utilize warrior energy, allowing them to become more connected with feminine beauty from within. Robinson (1997) states, "Warrior masculinity is inherently beautiful in its pure form: healthy, energetic, bold, youthful, idealistic and exciting, full of possibilities. Adolescent boys primp and preen; they love to display their beauty to young women and each other in athletics, romance, and dance" (p. 133). Young men learn to navigate social situations with caution. Boys comparing themselves to other boys can create self-doubt, especially if their abilities are less than desirable when compared to those of their peers. When boys begin to self-examine, subtle wounds of self-doubt and negative criticism can creep in. Robinson (1997) stated,

> Withholding our love from ourself and each other in judgmental comparisons becomes the greatest form of violence there is. When we stop seeing our beauty, our hearts break and our souls begin to die. We stop seeing it when others stop seeing it in us. This is the cause of so much sorrow, shame, violence, and insanity. This is the mechanism of the Great Wound. The beauty is not gone, but our ability to see it is. . . .It is abuse of the soul and the world. And the severity of the childhood abuse, verbal, emotional, and physical, establishes the degree of damage to a man's psyche. When it involves physical violence, outright rejection, abandonment, or shaming, then men learn to hate themselves, to distrust, to experience the world as cold and devaluing, and their souls become cold and unfeeling in turn. They fail to develop the capacity for love and empathy for they have received none. Instead, they carry the rage of this terrible betrayal. Many turn against each other and against society. (p. 133)

Boys who act too feminine or tend to have friends who are girls might have friends who quickly want to correct the non stereotypic behavior with group mocking or teasing. Feelings of security can be fleeting when other adolescent boys focus on perceived insecurities. "Positive" traits of toughness and aggression are quickly praised and reinforced through popular aggressive sports (football, wrestling, etc.). The same can occur when heterosexual boys become interested in girls. Girls can be seen as a conquest, to be obtained, and not related to. Adolescent wounds of intimacy rejection can be permanent if not corrected.

In order to develop healthy adult relationships with women, boys must navigate through the war field of rejection and criticism with the armor of unrelenting internal

feminine strength. Boys' armor of protection and isolation can aid or hinder. Describing the destructive side of masculinity, Johnson (1974) stated,

> Looked at in this way the Red Knight is the shadow side of masculinity, the negative, potentially destructive side. To become truly a man the shadow personality must be struggled with, but it cannot be repressed. The boy cannot repress his aggressiveness and win that way, for he needs exactly that masculine power which is to be found in his Red Knight shadow. So it is a matter of his ego becoming strong enough so that he cannot be overcome by his rage but can use the power in it for conscious purpose, that is, to overcome obstacles in his path and achieve his goals. (p. 26)

If taught by healthy fathers, positive masculine energy can help boys grow into men with strong ego strength. However, due to traditional masculine myths, some fathers inflict deeper wounds in their sons.

Father wounds. Traditional fathers tend to work longer hours, spending long periods of time away from home. When fathers return home distant and unaffectionate, boys might feel rejected or unloved (Pollack, 1998). Boys could also think they are not important enough for their fathers' time. Boys can feel a deeper sense of abandonment when parents divorce or separate. Boys can become resentful that their mothers caused fathers to leave, perhaps putting a strain on their relationship.

Father wounds can also translate into fierce competition. When boys perceive fathers as competition for mothers' love and affection, boys can feel angry or abandoned (Pollack, 1998). As mentioned above, the King Oedipus myth illustrates possible competition that arises between son and father for the love of mother. When the father is

chosen over the son, the boy might be rejected and choose to isolate or become more combative, possibly escalating confrontation to physical fights. According to Johnson (1974),

> For a boy to become a man he must master his own aggression. He cannot be a man without knowing how to be aggressive, but it must be controlled aggression that is at his conscious disposal. If he is just overcome by his rage and violence, then it is no good; his masculinity is not yet formed (p. 26).

To develop healthy masculine traits, young boys must be taught by someone who knows how to love the feminine and give guidance about proper behavior. According to Fitzgerld (1990), the story of Aeneas' traveling to the underworld illustrates the need to heal the internal masculine by the masculine. In order to help his people, Aeneus desired to acquire knowledge about his father. Aeneus faced many trials in order to access his father in the underworld. With Sybil's help, Aeneus was able to successfully maneuver the underworld, talk with his father, and return stronger and more knowledgeable.

Mother wounds. Perhaps the most damaging wounds are mothers' abandonment of children (Johnson, 1994). Maternal abandonment is experienced in many ways, from not being heard to being denied nurtured care or having physically or emotionally unavailable mothers. The wound of abandonment teaches boys to mistrust the caregiver, that needs will not be met, or that they are not important enough for consistent care and love (Johnson, 1974). Boys feel rejected and become resentful if they have mothers who ignore or minimize pleas for affection. When mothers dote one moment then ignore the next, boys learn to mistrust. Boys might be allured into a false sense of security, then

learn that their mothers are more dependable or trustworthy (Johnson, 1983). According to Robinson (1997),

> In the mythic consciousness of a young boy, a mother can seem like an enchantress, a witch, a sustainer, or a devourer. She holds the magic powers of love: attention, affection, tenderness, comfort, and life itself. But she also wields darker forces when this same love is withheld or angrily withdrawn: rage, disapproval, control, disinterest, neglect, coldness, rejection, abandonment, and physical pain. A mother's awesome powers seem to emanate from her very nature, and in early childhood it feels as if she can create either a garden of loving happiness or a wretched wasteland of despair, emptiness, pain, and emotional starvation. (p. 45)

Boys might feel the wasted land of rejection in social situations as well. When boys are emotional, cry, or do not "act like a man," other boys correct his behavior that seem "too feminine." Scowls, gestures, or mocking reinforce painful wounds of rejection. Some boys experience the need to retreat into fantasy or video game play as a means to release retaliatory anger (Devilly, Callahan & Armitage, 2012). The internal myth of rejection reinforces feelings of anger, sadness, depression, or self-doubt. If not corrected early enough, the rejection myth can present in later relationships with family, friends, and/or lovers.

Love wounds. As previously mentioned, heterosexual men begin to navigate their relationship to women at an early age. Men who feel confident enough to form a love connection must begin to trust the woman with his darkest, most vulnerable insecurities (Johnson, 1987). Some men need to overcome many personal obstacles to obtain love.

The story of Psyche's enduring trial after trial in order to be with Eros illustrates ways in which a hero endures hardship for love. Psyche's final journey to the underworld to obtain some of Persephone's beauty for Aphrodite created levels of complexity for Psyche. When Psyche eventually returned from the underground, she was overcome by the air inside Persephone's box of beauty. Just before Psyche perished, Eros swooped down to save Psyche from death carrying him off to Olympus where she received wings and became an immortal Goddess (Martin, 1991). Heterosexual men need to be tested, to overcome possible obstacles, or to heal from wounds in order to have a lasting healthy love relationship with a woman.

According to Goodchild (2001),

> Love both transcends human consciousness and yet is that God-factor that is the *sine qua non* of consciousness itself, the essence upon which all life, subtle and manifest, depends, whether we know it or not. In the human realm, we are perhaps more familiar with love's pain, the failure of love, and its impossibility. (p. 23)

As mentioned above, wounds of rejection continue into adulthood, as when sometimes, heterosexual men's advances are unwanted by the woman. Despite a woman's attempt to encourage feelings of security, the man will most likely project his wounds of insecurity onto his partner, resulting in conflict (Johnson, 1983). Robinson (1997) stated,

> The cure he must learn, comes with experiencing the deep grief of the original wound rather than coercing women to love him the way his mother didn't. So men find themselves 'killed' again and again in conflicts with women, who are themselves trying to work out a reciprocal process with men. (p. 48)

The bitter rejection of partners can lead heterosexual men into deep resentment and hatred toward their partners. The healing power of Medusa's blood can cure scared boys seeking affection (Downing, 1990). Men need partners to be emotionally supportive, acting as pseudo mothers, to comfort them. Once reassured, heterosexual men can take off their armor of protection and expose their vulnerabilities. Heterosexual men can begin to trust partners. Men must also trust that partners will not purposefully wound them further. In such cases, men retreat into the castle, drawbridge up, with arrows pointing at imposing enemies.

According to Goodchild (2001),

> Love always brings our keenest vulnerabilities to the surface. That may even be its purpose. Tenderness, vulnerability, and the deepest affections of the soul hold within the seeds of love's dark shadow: power, jealousy and envy with the attendant aggression, betrayal, destructiveness, and hate. Careful attending to love's wounding, those gaping psychic sores that link with love's origins in chaos, almost always opens us up to a larger field of love. (p. 53)

When the bitter sting of jealousy enters the heart, the desire to control can increase. According to Johnson (1987),

> Perhaps we most deeply fear the loss of ecstasy because implicit in it is a loss of control. Surrender, even to the divine, is something our culture does not encourage. Surrender to the divine means crossing over from our well-defined roles and worlds into the realm of the gods, where everything is possible and nothing is explained. (p. 24)

Internal battle of rejection of the feminine may lead to continued destructive behavior (e.g., brawls, alcoholism, drug abuse, and domestic violence).

Heterosexual men can also become trapped in the myth of saving the princess on top of the tower. Throughout history, heterosexual men have been enticed to believe they can fix their female partners' problems. However, heterosexual men who engage in this myth can quickly be disappointed and even enraged when their efforts are rejected. The focus could be internal, rescue the feminine from within, which has been held captive by adolescent Hades since childhood. Reassuring and securing the internal feminine can provide freedom from disappointed or unmet expectations. Healing can only come from within the unconscious. Despite Hades' longing for love, the bitter sting of envy and jealousy drove him to overpower Persephone by bringing her down to the underworld (Downing, 1994). Within the transformation of the underworld comes a shift in awareness about femininity and her affect on masculinity. Traveling to the depths of the underworld can bring self-awareness, self-care, self-esteem, and self-healing.

Healing the wounds. According to Downing (1990), "The stories are almost too intricately intertwined to follow, but over and over again we see warrior heroes who wound and kill, who heal and themselves suffer wounds and die. The heroic 'syndrome' seems to imply that, of course, warriors must know how to bind wounds, warriors must also be healers" (p. 69). When warriors are wounded on the battlefield, their lives would be preserved only they knew how to dress their wounds. As part of initial training in boot camp, U.S. army soldiers are trained in first-aid, not only to address their own wounds, but also to help other soldiers who are wounded. For some warriors, their metaphoric wounds are so deep and infected they need help healing the wounds. Some wounds are

beyond self-repair; these wounds need ointment and bandages only the feminine energy of love and understanding can change from something ugly into something beautiful. Downing (1990) stated,

> Yet we must recall that Athene wears Medusa's severed head on her aegis—that her pharmacopoeia includes the vial of healing blood gathered from Medusa's right artery and the vial of death-bringing poison gathered from the left. In Athene Medusa's fearful petrifying gaze has been reformed into a power to restore order. That which is most fearsome, most threatening about female energy has in her been transformed, sublimated, made healing. (p. 74)

The mythological transformation through the hero's journey can create greater awareness and self-examination for heterosexual males of domestic violence. They can begin to ask themselves: which archetypal image resonates: the hero, the warrior, the lover, or the abuser?

Hillman's Archetypal Psychology

Archetypal imaging. Hillman (1976) presented a contrasting point of view regarding archetypal influence of the unconscious experience. Hillman (1981) suggested that archetypal images are fundamental to the fantasy experience and that, through these images, all of the world's knowledge and experience become accessible. Hillman (2004a) proposed that "archetypal" is considered "universal, trans-historical, basically profound, generative, and highly intentional, and necessary" (p. 25). Specifically, he viewed the archetypal image as transformative and transferrable; the archetype can be transferred between generations in visions, dreams, story telling, and written history (Hillman, 1979). In order for the archetypal warrior or lover symbol to be represented by

individuals, people must see the image and identify with the symbol. As each generation identifies with the warrior archetype, behavior is modified and adaptation continues based on personal and collective experience (Hillman, 1981). Perhaps the integration of the warrior image is responsible for aggressive behavior of heterosexual men in conflict with their female partners. Although Hillman discussed the lived experience and application of the archetypal symbolism from a psychotherapeutic standpoint, Hillman's archetypal theories specifically reflect contemporary movies, videogames, and contact sports, which in turn could influence behavior (Free, 2008; Kiliçarslan, 2009; Todd, 2005).

Aesthetic Beauty. The word *aesthetic* comes from the Greek word *aisthesis,* which means to breathe in or take into. The Greeks also used *kosmos,* a polytheistic word, to denote beauty. Hillman (1981) described at length the importance of aesthetic beauty, not as an external beauty or pleasant appearance of an object or person, but, rather, as a way in which we know the world by experiencing it through our senses. The specific aesthetic Hillman was concerned about was the recognition of the imaginal, which is accomplished through epistemological and ontological necessity. A*esthetics* provided a way for the Greek gods to touch human souls. Locke, a British empiricist, translated *aesthetic* to mean sense-perception, which differed from the Greeks who placed the heart at the center of the senses and feeling (Hillman, 1981).

For Hillman (1981), *aesthetics* means to inspire, wonder, and grasp hold. The word also meant to take to heart, to become intimate with the object by interiorizing the object. The act of interiorizing the object personifies. Imagination, in turn, is activated

and unfolds. Aesthetic beauty cannot exist without anima. Regarding anima, Hillman (1975) stated,

> Functionally anima works as that complex which connects our usual consciousness with imagination by provoking desire or clouding us with fantasies and reveries, or deepening our reflection. She is both bridge to the imaginal and also the other side, personifying the imagination of the soul. (p. 43)

Anima's influence. Anima's purpose is to provide beauty and wonder. The influence of anima is evident throughout history, specifically, during the Renaissance, when anima was depicted in paintings of the Virgin Mary, Laura, or Angelica. Each painting is a symbol of aesthetic beauty. Anima's influence is evident in the Renaissance's expression of soul-making, love-making, beauty-making, and myth-making. Anima influenced the process of "seeing behind, seeing through, and hearing the many voices of the soul" (Hillman, 1975, p. 211). Whether in the internal images of the soul or external objects of visible form, anima's influence is evident in all things. Anima delights in and brings beauty to life's experience, simultaneously directing the observer toward the depths of the soul (Hillman, 1997).

Love of War. According to Hillman (2004b),

> Where Mars is Venus will be. Love and beauty, seduction, glamour, and pleasure, intimacy and softness shall accompany Mars wherever he goes. We have come to another place where understanding our subject is again most baffled: war's beautiful horror, its terrible love and exhilarating fusion called the sublime. (p. 109)

The Iliad illustrates Agamemnon's passion for war while commanding his troops on their journeying toward the battle of Troy,

> Quickly—let each fighter sharpen his spear well,
> balance his shield well, feed his horses well
> with plenty of grain to build their racing speed—
> each man look well to his chariot's running order,
> nerve himself for combat now, so all day long
> we can last out the grueling duels of Ares!
> No breathing space, no letup, not a moment, not
> till the night comes on to part the fighters' fury!
> Now sweat will soak the shield-strap round your chest,
> your fist gripping the spear will ache with tensing,
> now the lather will drench your war-team's flanks,
> hauling your sturdy chariot.
> But any man I catch,
> trying to skulk behind his long beaked ships,
> hanging back from battle—he is finished.
> No way for him to escape the dogs and birds. (Fagles, 1990, p. 112)

Not only Ares' influence on Agamemnon drives his passion for war, but also the love, lust, and desire for the beauty of war that Aphrodite contributes (Hillman, 2004b). For this reason, Ares is evident in all his glorious forms via media and other social outlets of modern times (Boon, 2005; Jinseok, 2011; Rath, 2006). According to Hillman (2004b),

"It is this fusion that makes war so spectacular and terrible, brutal and transcendent within a single moment" (p.115).

Movies and popular video games provide an opportunity to watch and perform random acts of violence, which increases the likelihood of Ares' aggressive actions applied in real life (Devilly, Callahan, & Armitage, 2012; Engelhardt, Bartholow, & Saults, 2011). In popular sports, competitive fighting is presented as a sexualized glorification of violence (Boon, 2005). Sexy women in bikinis provide men an opportunity to lust after Aphrodite between the battles of Ares; hundreds of thousands of men and women are mesmerized with the sexualized violence of Ares on center stage. The Ultimate Fighting Championship (UFC) and Mixed Martial Arts (MMA) promote the aesthetic warrior through the sweat, blood, brutal punches, and KO kicks to head, which leave the crowds thirsty for more violence (Aindow, 2013; van Bottenberg & Heilborn, 2006).

During the past 14 years, masculine-based action movies (Ingalls, 2012; Todd, 2005) and TV shows (Spigel, 2004) have increased in popularity. Prior to 2001, the highest grossing movie was a love story, *The Titanic* in 1998, which grossed 2.2 billion dollars worldwide. In 2009, a predominantly fighting and war movie, *Avatar,* eclipsed *The Titanic* by earning 2.8 billion dollars in total sales. Currently, of the top ten grossing movies of all time, 7 are action films, all of which came out since 2003 (The Numbers, 2015). The demand for masculine-based movies that glorify war has increased. Hillman (2004b) stated, "Human beings love their weapons, crafting them with the skills, of Hephaistos and the beauty of Aphrodite for the purpose of Ares" (p. 125).

Aggressive Behavior

Anger. At the core of all heterosexual men is a conflicted relationship of anger. Anger, one of the most primitive emotions of human experience, has devastating consequences (Brent & Kraska, 2013). Unregulated anger has a possibility of destroying lives and relationships. Though anger is a common emotion expressed by everyone, the severity and duration of anger varies from person to person (Singh et al., 2014). Typically, aggressive behavior is manifested during an altercation or argument with a partner or another male who is perceived as competition (Stappenbeck & Fromme, 2014). Anger can also be expressed through a desire to dominate others, domestic violence of partners, and the abuse of children.

Dominance. Anger can be used to attempt dominance over another person. Sacco and Hugenberg (2009) indicate an evolutionary advantage to physical display of power to gain control over others (Archer & Thanzami, 2007). Dominance was displayed not only in posturing, but also in facial expression and recognition (Holbrook et al., 2014). Sacco and Hugenberg (2009) showed that facial shape and the widening of eyes changed the emotional perception of the individual. A rounder face showed a child-like presentation that was received as less angry and more vulnerable. The less angry the facial presentation, the lower the perceived power of the individual. Therefore, a slender face with narrow eyes would present as angry and could be perceived as dominant and more powerful. According to Sell, Home, and Pound (2012), neuronal adaptation provided increased central nervous system functioning and higher intellectual ability, which in turn created more ability to endure environmental conditions and display dominance to

competitors. The more the individual presented as strong and dominant, the less likely it was that another male would rise up in opposition.

Domestic violence. The demonstration of physical strength can also be associated with multiple perceived benefits. The first benefit is in control over other men (Archer & Thanzami, 2007). The second benefit is the control over women who are at a physical disadvantage (Nedegaard & Sbrocco, 2014). According to Wilson (2005), dominance can allow men to control their sexual partner for their own sexual gratification and pleasure. Some heterosexual men quickly correct women through physical means when the women show interest in another partner (Shorey, Seavey, Quinn & Cornelius, 2014). Heterosexual men are able to instill fear in their partners by controlling them through physical abuse (Nisenbaum & Lopez, 2015).

When opposition from partners was exhibited, some men responded with increased anger and desire to control (Doorn, Kleef, & Pligt, 2015; Niemann et al., 2014). Psychological effects of domestic violence are not limited to fear (Wilson, 2005). Heterosexual men's abuse caused denial, shock, withdrawal, depression, and other risk factors within women (Lemon, Verhoek-Oftedahl, & Donnelly, 2002; Sonis & Langer, 2008; Walton-Moss, Manganello, Frye, & Campell, 2005). Physical abuse further emotionally distanced women from men, which solidified men's demonstration of strength (Nedegaard, & Sbrocco, 2014; Wilson, 2005).

Offspring abuse. Moreover, domestic violence was not limited to men's partners; domestic abuse extended to offspring (Ehrensaft, Knous-Westfall, Cohen & Chen, 2015). Children were more vulnerable to the domestic violence perpetrated by men because they were smaller and less physically strong (Crane & Testa, 2014; Roberts, Strayer &

Denham, 2014). When heterosexual men were able to physically control their partners and offspring, men could ensure order in the whole tribe and family (Storr, 1968). Fighting skills were also passed down from one generation to the next (Sell, Hone & Pound, 2012). When domination through violence and fighting is demonstrated to offspring, the next generation could use the skills learned to gain an advantage over other male competitors (Genuchi & Valdez, 2015; Storr, 1968).

Aggressive behavior is part of innate traits and human nature (Adler, 1959). In some cases, aggressive behavior is necessary in order to eliminate conflict and bring about a favorable outcome. Walker and Bowes's (2013) research showed that among groups of heterosexual men, violent behavior was strongly associated with "Machismo," which is characterized by a display of aggressive and potentially harmful behavior toward others. Such behavior is also evident among soldiers returning from war (Contractor, Armour, Wang, Forbes, & Elhai, 2015; Dyer et al., 2009; Jakupcak et al., 2007). Aggressive behaviors, however, often lead to domestic violence, which may cause a negative outcome (Roberton, Daffern & Bucks, 2015).

Not all societies are based on heterosexual male dominance and abuse. Some communities are able to thrive through nonviolent means (Bonta, 1996; Bonta & Fry, 2006; Fernea, 2004; O'Neil, 1989; Robarchek & Robarchek, 1998). The Inuit community uses singing duals to resolve conflict (Briggs, 2000). Despite these peaceful societies, men's desire for strength has been associated to their struggle with personal insecurities (Kinsler & Saxman, 2007; Shorey, Febres, Brasfield, & Stuart, 2012; Zosky, 2003).

As humans became more civilized, the traditional display of anger that was once praised might come to be seen as weakness. A person in today's society who shows anger on a frequent basis might be perceived as unintelligent, weak, or lacking self-control (Scheff, 2006). Personal understanding and self-discovery about personal anger is vital for modern progress, healthy relationships with others, and conflictual heterosexual relationships (Vareldzis & Andronico, 2000).

Psychoanalytic Perspectives on Narcissistic Organizations

Heterosexual men in treatment for domestic violence also exhibit narcissistic traits of self-centered thinking, grandiosity, and uncontrolled rage against themselves and their partners (Tuttman, 1981), traits that align with narcissistic personality disorder. In the section below, I will discuss Freud's ideas about narcissism, the death instinct, libidinal narcissistic organization, destructive narcissistic organizations, and overcoming narcissistic resistance while in treatment.

Freud on narcissism. Freud's (1914/1995) ideas about narcissism originated from the idea of object-cathexes, in which libido is withdrawn from the external world and directed back inward toward the ego. Through neurotic compulsion, libidinal energy becomes over-valued, which then creates a state of being in love with self, or in love with the love-object. In narcissism, libidinal energy directed toward self reaches perverse levels.

According to Freud (1914/1995),

> The term narcissism is derived from clinical description and was chosen by Paul Nacke in 1899 to denote the attitude of a person who treats his own body in the same way in which the body of a sexual object is ordinarily treated—who looks at

> it, that is to say, strokes it and fondles it till he obtains complete satisfaction through these activities. Developed to this degree, narcissism has the significance of a perversion that has absorbed the whole of the subject's sexual life, and it will consequently exhibit the characteristics which we expect to meet with in the study of all perversions. (p. 545)

Freud (1914/1995) believed that any effort to re-create lost narcissism from childhood could be directed back towards the ego, which contributed an idealized image of self; the end desire being loved by another person.

According to Freud (1914/1995),

> Applying our distinction between sexual and ego-instincts, we must recognize that self-regard has a special intimate dependence on narcissistic libido. Here we are supported by two fundamental facts, that in paraphrenics self-regard is increased, while in the transference neuroses it is diminished; and that love-relations not being loved lowers the self-regarding feelings, while being loved raises them. As we have indicated, the aim and satisfaction in a narcissistic object-choice is to be loved. (p. 560)

Death instinct. Freud modified his instinct theory when he discussed defense mechanisms in relationship to the ego and the desire for clients to terminate psychoanalysis. Freud (1937/1995) recognized that in addition to the desire for pleasure, another instinct needed consideration: manifested destructive aggression, which he called the death instinct.

According to Freud (1937/1995),

> If we take into consideration the total picture made up of the phenomena of masochism immanent in so many people, the negative therapeutic reaction and the sense of guilt found in so many neurotics, we shall no longer be able to adhere to the belief that mental events are exclusively governed by the desire for pleasure. These phenomena are unmistakable indications of the presence of a power in mental life which we call the instinct of aggression or destruction according to its aims, and which we trace back to the original death instinct of living natter. It is not a question of an antithesis between an optimistic and a pessimistic theory of life. Only by the concurrent or mutually opposing action of two primal instincts—Eros and the death-instinct —, never by one or the other alone, can we explain the rich multiplicity of the phenomena of life. (p. 243)

Although the psychoanalytic community generally accepted the instinctual drive theory, Freud hinted at the difficulty of the community's acceptance of the death instinct. Freud (1937/1995) said, "I am well aware that the dualistic theory according to which an instinct of death or of destruction or aggression claims equal rights as a partner with Eros as manifested in the libido, has found little sympathy and has not really been accepted even among psychoanalysts" (p. 244). Through the death instinct, other psychoanalytic theorists were able to more fully describe narcissism as related to the self and libido.

Libidinal organizations. Narcissistic libidinal organizations are not only about the source of libidinal energy, but also about the relationships between the intrapsychic structures and the self (i.e., superego and id) (Freud, 1914/1995). According to Kernberg (1995),

> Under pathological circumstances, particularly in men with narcissistic pathology, the unconscious envy of mother and the need to take revenge against her may bring about a catastrophic unconscious devaluation of the woman as the longed-for sexual object, with consequent estrangement and abandonment. (p. 81)

Therefore, self-esteem and self-worth are associated with the amount of narcissistic libidinal investment placed on self and projected toward women. According to Kernberg (1975), "The self actually constitutes a structure that integrates libidinally invested and aggressively invested components. . . .This also explains the paradox that integrations of love and hatred is a prerequisite for the capacity for normal love" (p. 316). Early development and parental connection are an important factor when establishing the libidinal narcissistic formation.

According to Kernberg (1995),

> These unconscious conflicts may usually be traced back to early pathology in the mother-infant relationship. Oral aggression caused, triggered, or reinforced by cold and rejecting mothers or rejecting and over-stimulating mothers, by severe, and chronic early neglect, exploitation by a narcissistic mother oblivious to the emotional needs and the internal life of her infant, and secondary reinforcement by conflicts with father—may lead to intense envy and hatred of mother, which eventually affects the unconscious relationship to both parents and creates pathologically intense envy of the love relationship of the oedipal couple. (p. 152)

Rosenfeld (1965) believed that, whether through introspection or projection, identification was also an important factor when considering narcissistic formation. The boy identifies with the object so closely that to separate the two would be detrimental to

the young psyche. As the boy grows into adulthood, his identification with libidinal energy directs back to himself; the self-object must be positively reinforced in a healthy way from mother. If the mother does not validate the boy's development, the boy will project a negative self-image of feminine love-object (Freud, 1914/1995).

Heterosexual men, therefore, who over-indulge or idealize the feminine image of their partners could become controlling of their partners. The desire to possess a woman is connected to the unconscious integration of the feminine image as a part of self, which is lacking in self. Understandably, this kind of control creates internal tension for men and externally for women. Mood swings are directly associated to both libido and the aggressive nature from within the male psyche (Kernberg, 1975).

At the core of relational discontent is unconscious provocation by the narcissistic man to guard against possible attacks on the self. Kernberg (1995) stated,

> Unacknowledged and intolerable aspects of the self are projected onto the partner to protect an idealized self-image. Unconscious provocation of the partner to comply with the projected aspects of the self is matched by attacks on and rejection of the partner thus misperceived. (p. 144)

The narcissistic man will have difficulty controlling his partner when trying to integrate these objective representational aspects of his partner into his psyche. Inappropriate integration can also lead the narcissistic man to immediately judge others, have difficulty expressing empathy, or express superficiality of all "good" or all "bad" thinking (Kernberg, 1975). "What destroys passionate attachment and may appear to be a sense of imprisonment and 'sexual boredom' is actually the activation of aggression, which

threatens the delicate equilibrium between sadomasochism and love in a couple's relationship, both sexual and emotional" (Kernberg, 1995, p. 82).

Considering the libidinal aspect of narcissism, heterosexual men who perpetuate domestic violence over-value their abilities and image of self. Over-valuation plays a central role in the idealization of the self (Rosenfeld, 1987). Over-identification with objects can lead heterosexual men to be omnipotently controlling of their partners. Heterosexual men believe they can control every part of the external environment as an extension of themselves.

Self-idealization and grandiose thinking distances the heterosexual man emotionally from his partner and contributes to projective inconsistencies (Rosenfeld, 1971). Omnipotent men in domestic violence relationships treat their partner as harshly as they do themselves, which creates arguments and discontent. Omnipotent men also experience a sense of entitlement and justification when controlling their partner's actions. Disastrous results follow when libidinal energy is absorbed into the ego (Rosenfeld, 1987).

Heterosexual men who exhibit narcissistic tendencies enjoy their sadism, and they seek ways to consciously use others for their own benefit (Tuttman, 1981). Narcissistic tendencies are commonly manifested in sadist-behaviors; narcissistic men devalue other people by labeling them as ignorant, common, or cheap (Green, 2002).

According to Rosenfeld (1987),

> It appears that these patients have dealt with the struggle between their destructive and libidinal impulses by trying to get rid of their concern and love for their objects by killing their loving dependent self and identifying themselves almost

> entirely with the destructive narcissistic part of the self which provides them with a sense of superiority and self admiration. (p. 109)

Destructive organizations. Narcissistic tendencies also contribute to self-destructive drives that aim to bring the individual down. Believing as though they are not good enough, these men use masochistic behavior to exert control over their partner. These individuals believe they are justified in moral masochism; they experience minimal personal insight, they exist in a perpetual state of pleasure in their pain (Green, 1972). These men resist change; throughout their lives, they maintain masochistic tendencies because they reject the potential to feel satisfied with life (Rosenfeld, 1971). According to Green (2002),

> Their lives are empty. And when such a patient loves someone, such as a treating psychoanalyst, the patient is aware and accepts that this love will lead nowhere, without letting him or herself be caught up in the illusion of transference. No insight is achieved. Except in very rare moments, affects are always dull, life holds no joy, and pain remains a basic tonality made up not so much of suffering as of sadness or deadness. In fact, these patients seem to have been crushed by a maternal image against whom they can rebel socially, but not internally. Negative narcissism is the result of the combination of narcissism with an orientation toward psychic death. (p. 645)

Destructive narcissism traps parts of the self and also strengthens the destructive organization within the self (Green, 1972). The whole system is guarded against object relatedness, concentrated solely on narcissistic self-sufficiency (Rosenfeld, 1987). According to Rosenfeld (1987),

> When considering narcissism from the destructive aspect, we find that self-idealization again plays a central role, but now it is the omnipotent destructive parts of the self that are idealized. They are directed against both any positive libidinal object relationship and any libidinal part of the self which experiences the need for an object and the desire to depend on it. (p. 106)

Analytic treatment. Until domestically violent heterosexual men allow a merger of ego with self, they will save face with treatment providers or become enraged by them; these clients continue to express their narcissistic rage toward self, partner, and other people (Rosenfeld, 1971). Domestic violence treatment can be difficult for narcissistic men who continue to resist change and who minimize the role of the treatment provider (Tuttman, 1981). According to Rosenfeld (1987),

> It is by omnipotent projective identification that the patient takes over the analyst's capacity and feels very concretely that he is inside the analyst and able to control him, so that all the analysts creativity and understanding can be attributed to the patient's ego. (p. 86)

Heterosexual men who exhibit pathological grandiose narcissism project a self-image within themselves rather than onto an external object. The narcissistic self-to-self-image relationship tends to be the most difficult characterological behavior to treat, especially with clients who have a strong tendency towards devaluation and character defense. Narcissistic men fight against treatment providers who challenge their ideal image and relationship to self. To acknowledge these symptoms means to change core thinking and behaving (Kernberg, 1975).

According to Rosenfeld (1987),

> Any contact with reality or self-observation inevitably threatens this state of affairs and is felt as very dangerous. . . .When the patient's capacity for self-observation improves and he becomes conscious of this process and tries to free himself from being controlled, the persuasive, seductive nature of the omnipotent structure there exists a very primitive super ego which belittles and attacks the patient's capacities, observations, and particularly his attempt to accept his need fro real objects. (p. 87)

Defense against recognition of separateness leads to feelings of dependency; dependency leads to anxiety, aggression, and envy. According to Kernberg (1995), "The tragedy of the narcissistic personality is that angry appropriation and greedy extraction of what is denied and envied do not lead to satisfaction because the unconscious hatred of what is needed spoils what is incorporated, the subject always ends up feeling empty and frustrated" (p. 151).

In order for domestic violence treatment to be effective, clinicians must address client's rigid defenses against any realization of psychic reality (Rosenfeld, 1965). Thus, heterosexual men can discover ways of loving rather then devaluing their partners. As heterosexual men search for the love-object they need to feel whole, they can forfeit a part of their narcissism, and, in turn, replace narcissism with the love they receive from their partners.

Chapter 3

Methods

Research Approach

Qualitative methods are the most commonly used method to explore aspects of social experience (Fiske, 2010; Isacco, 2015). Qualitative methods assess individual experience through exploring aspects that contribute to individual lived experience (Marshall & Rossman, 2011). Qualitative methods offer an effective way to explore lived experience of the individual (Creswell, 1998; Smith, Flowers, & Larkin, 2009).

Data is collected in participants' natural environment, which yields a measureable quality experience. Data is also collected through participants' self-report. By assessing participants' self-report, individuals can better understand the social phenomena being explored. The data can allow exploration of a small group of individuals' lived experience as opposed to a larger set of participants. I will acquire the lived experience through participants' self-report, which creates a richer, more specific description of the phenomena. To better understand men's lived experience, assessing heterosexual men in conflict with their partner can be best measured via a qualitative analysis method.

The specific approach utilized in this study will be the Interpretive Phenomenological Analysis (IPA) (Smith, Flowers, & Larkin, 2009). The authors developed this method to assess the lived experience of participants, specifically the meaning participants assign to the experience. Similar to other forms of qualitative research, IPA focuses on the participants' understanding of their lived experience or phenomena (Smith & Osborn, 2008). The phenomenological emphasis of IPA is used to capture the essence of heterosexual men's perceptions of themselves in the context of

their relationship to conflict. Participants can gain insight about their anger through increased understanding of historical and cultural influences of perceived masculine and feminine roles, modern myths, possible childhood wounds of violence, and conflict within their heterosexual relationships.

IPA recognizes the role of the researcher in analyzing and interpreting the experience of participants (Smith & Osborn, 2008). IPA utilizes a double hermeneutics to capture themes and make sense of participants' personal experience of the world. I will then interpret participants' experiences (Smith, Flowers, & Larkin, 2009). Based on this analysis, I will attempt to understand the relationship between heterosexual men in domestic violence relationships and the warrior archetype, from a mythological and depth psychology perspective.

Participants will focus on understanding connections between their conflicted relationship and their identifying as a warrior. I will focus on interpreting these responses, as well as focusing on influences of both masculine and feminine ideologies. This study will concentrate on the participants' explanation of their experience as well as concentrate on ways in which understanding shapes the way participants interact with the researcher in disclosing their experience.

IPA is idiographic in nature, that is, concerned with focusing on individual experiences. The method explores a variety of aspects to understand individual lived experience in a specific situation (Smith, Flowers & Larkin, 2009, p. 3). IPA studies tend to be homogenous samples based on a smaller sample in order to examine in detail the convergence and divergence. No predefined classifications are established for participants. Participants, therefore, express their experience in their own terms. First,

participants' self-report are examined for specific details, focusing greater priority with general observations about themes and commonalities among participants (Smith, Flowers, & Larkin, 2009). Smith (2004) argues that by examining the details of an individual's experience, the researcher can build an understanding of common themes that exist in the larger society. For this study, I will use IPA to focus on participants' experiences in detail in order to construct both an understanding about the subjective experiences of heterosexual men in domestic violence relationships as well as an understanding about identifying as a warrior.

IPA is used in a variety of areas of humanistic inquiry. Most IPA studies are conducted in applied psychology, health psychology, and clinical psychology (Reid, Flowers, & Larkin, 2005). According to Smith and Osborn (2008), IPA studies are effective for "dynamic, contextual and subjective, and relatively under-studied topics where issues relating to identity, the self and sense-making are investigated" (p. 525). IPA seems particularly relevant and appropriate for this study.

Participants

I will interview participants for approximately 50 to 60 minutes. In an attempt to create inclusion and exclusion criteria based on prior theory, the researcher will screen and select potential participants based on the criteria of being male of 18 years or older, being recently in or currently in a conflicted heterosexual relationship, currently enrolled in a domestic violence treatment program, and self-identify as a warrior (Bhabha, 1996).

According to Smith, Flowers, and Larkin (2009), participants are experts about their experiences and can provide the detailed understanding of their inner experiences. IPA focuses on the details of the individual while simultaneously connecting

commonalities shared among the entire sample group of participants (Smith, Flowers, & Larkin, 2009).

I will interpret participants' lived experience through reflection; and I will make cautious inferences from the data presented. Interpretations are based on awareness of circumstantial data. I will, therefore, utilize the process of double hermeneutics to assess participants' experiences in the context of the phenomenological world. Smith, Flowers, and Larkin (2009) explain the above process as "making sense of the participant attempting to make sense of what is happening to them" (p. 3).

I will acquire detailed accounts of participants' experiences through relatively small sample sizes. IPA acknowledges that researchers can explore and document universal human experiences from a small sample. Therefore, Smith, Flowers, and Larkin (2009) advocate that data should not be collected at the expense of the individual, especially in areas with minimal or no prior research data.

Data Collection

Initially, I will contact potential participants through flyers at mental health agencies that provide outpatient treatment for anger management or domestic violence. Approval of the flyer will be granted by the director of research prior to the study, to insure the flyer meets ethical standards set forth by the dissertation handbook of Pacifica Graduate Institute and the American Psychological Association (APA), when working with human participants. Once approved by the director of research and the dissertation office of Pacifica Graduate Institute, the flyer will also be approved by the facilities where anger management and domestic violence treatment programs are conducted. The flyer will inform the interested individuals that their participation in the study is entirely

voluntary and will have no adverse effects on any prior relationship to therapists, attorneys, or support groups where they found or saw the flyer. I will then screen participants on the basis of being heterosexual male partners in a conflicted heterosexual relationship, an ability to demonstrate a capacity to self-reflect, and an ability to self-express through verbal description. As recommended by Smith, Flowers, and Larkin (2009), I will invite five qualified participants to join the study.

Upon selection, I will orient participants to the goals of the study and present a confidentiality agreement. The study will require participant approval and a signed consent form. A follow-up meeting will provide additional information about the study and provide answers to any additional questions. I will collect data through semi-structured interviews at a location chosen by participants. I will give participants the option to meet in a local library with a quiet room or in another agreed-upon location that limits possible distractions.

Each participant will participate in three interviews. The first interview, by phone, will be standard for each potential participant. Initial interview questions are focused on taking a history of conflict issues. Participants who meet criteria for eligibility for the study will be scheduled for an in-person interview. The questions for the first and second interviews are listed in Appendix C to the dissertation. Interviews are structured with questions that cover main topics of the study. I will ask additional questions to gain increased insight about participants' personal experiences with each question.

I will audio record and transcribe interviews verbatim. The names and specific identifying information of the participant will be changed for anonymity and confidentiality purposes.

Data Analysis

I will analyze data collected from the semi-structured interviews through the IPA stages (Shinebourne & Smith, 2009; Smith, Flowers, & Larkin, 2009):

1. Immersion: During the first stage, I collect the data. I will read the transcripts several times. In order to extract all pertinent information, transcripts are read line-by-line, quotes are underlined, and notes are taken in the margins of the transcripts.

2. Transformation: Notes from reviewing the transcripts are then transformed into general themes or concepts. General themes are constructed through factors of convergence and divergence as well as through commonality and nuance (Smith, Flowers, & Larkin, 2009). During this stage, general themes begin to form; participants' related experiences become clearer. This step also includes the interpretive stage of data collection in which I will draw conclusions about the participants' experiences without losing the meaning of the experience or the connection to the words the participant chooses.

3. Labeling: During this step, general themes or labels are assigned to emerging concepts in an attempt to give meaning to participants' experience. This process creates structure and labels relationships between themes (Smith, Flowers, & Larkin, 2009).

4. Organization: The last step is to create an outline depicting the process by which I reached conclusions and interpretations based on participants' statements. Table A lists general themes, subthemes, and the process followed in order to reach the

conclusion. Table A facilitates checking the quotations in the transcript (Shinebourne & Smith, 2009).

During Stage 4, I confirm that the interpretation of the data is sound and consistent with participants' intentions in answering questions during the interview process. Table A addresses consistency between participants' answers and the researcher's conclusions. Table A also includes participant narratives that indicate accuracy and pertinent interpretation of extracted information (Shinebourne & Smith, 2009). I will conclude with reflections and personal insight or impressions about the process and the outcome.

Reflexivity

Malterud (2001) reminds researchers that personal bias, background, and world-view influence researchers' choice of topic, discernment about content on which to concentrate, and the framing of conclusions. Therefore, an open reflexivity is important when compiling, analyzing, and drawing conclusions from data provided by participants who contrast with researcher's world perspectives and viewpoints. These biases are acknowledged as well as understood in the framework of analytic study and through the double hermeneutic nature of the IPA.

Ethical Considerations

To ensure the safety of the participants in the study, several ethical practices need to be addressed. First, I will provide a consent form for each participant, outlining the procedures of the study and expectations of the participant. Second, if a participant reveals active abuse of a partner, child or person of vulnerability, I am mandated to report these actions to the proper authorities. Third, if a participant feels overwhelmed due to

sharing traumatic history (e.g., sexual molestation as a child) participants can opt out of the study at anytime. I will provide participants with a reference list of clinicians who specialize in trauma.

Chapter 4

Results

Overview of Findings

The primary purpose of this study was to explore the possible relationship between domestic violence and the warrior archetype among heterosexual men in treatment for domestic violence. Through the use of semi-structured interviews, I was able to better understand the lived experience of the domestic violence offender; the relationship to their parents and partner; how they identify as a warrior; and also their experiences with anger and love throughout their childhood and adulthood.

All the participants reported having struggles with their anger throughout their life. Some of the participants came from broken homes where physical and emotional abuse was present. Despite all the participants being required to undergo domestic violence treatment, two participants felt their behavior did not warrant going to jail or completion of domestic violence treatment. None of the participants associated their domestic violence behavior with being a warrior.

Participant Demographics

All five participants identified as heterosexual men. The participants ranged in age from 31 to 47, with a median age of 39. All participants identified racially as White. One participant reported getting a college degree, one participant attended trade school, and three participants reported no college education. Three participants reported being raised in the Pacific Northwest, one participant was raised all over the west coast, and one participant reported being raised on the east coast. Three participants reported being raised by their biological mother who had multiple male partners. Two participants

reported being raised by both biological parents. Three participants reported abuse by their biological mothers. All participants reported no abuse from their biological fathers. Four participants reported being previously married and divorced due to their domestic abuse. Three participants reported being in a new heterosexual relationship since being arrested for domestic violence. Two participants reported being currently single. All participants had been arrested for domestic violence. Three participants were arrested for repeated domestic violence offenses. Four participants reported that substances were part of their domestic violence incident. All participants are currently in DV treatment. All participants reported identifying as a warrior. One participant reported serving in the military for two years (See Table 1 for summary).

Emergent Themes

An important aspect of an IPA study is the identification of emergent themes presented by participants (Smith, Flowers, & Larkin, 2009). The most concise way of understanding the lived experience of the participant is to examine the themes and phrases expressed when answering questions about their psychological experience. My analysis of the data provided several themes to emerge among the participants, as well as several differences.

Theme 1: All participants mentioned issues with anger or getting into fights as a child. Each participant had a different experience with anger as a child growing up. Matt told me his anger came from the interactions he experienced with his mother:

> I've been known to have a short temper and get angry really quick, and I've gotten really good at it. . . .A lot of people say that's why I'm so soft spoken, it's because my mom yelled all the time. She would get irritated at the least little

Table 1
Participant Demographics

	Participants				
	Matt	George	Mark	Ted	John
Age	38	35	47	34	41
Ethnicity	White	White	White	White	White
Education	No College	No College	Some College	No College	College
Residence in Childhood	East Coast	Pacific Northwest	West Coast	Pacific Northwest	Pacific Northwest
Raised in Single Parent Household	Yes	No	Yes	Yes	No
Raised by Mother	Yes	Yes	Yes	Yes	Yes
Abusive Mother	Yes	No	Yes	Yes	No
Abusive Father	No	No	No	No	No
Marital Status	Divorced	Divorced	Never Married	Divorced	Divorced
Relationship Status	Partnered	Single	Single	Partnered	Partnered
Been Incarcerated	Yes	Yes	Yes	Yes	Yes
Repeated Offense	Yes	No	Yes	Yes	No
Substances involved with DV charge	Yes	Yes	Yes	Yes	No
Currently in DV Treatment	Yes	Yes	Yes	Yes	Yes
Identify as Warrior	Yes	Yes	Yes	Yes	Yes
Military Service	Yes	No	No	No	No

Note. In order to protect the anonymity of participants, all references to specific participants are by pseudonym only. Author's table.

> thing. And I mean just ended up in a blink of an eye turn into a fit of rage, where she's hollering and screaming, and throwing stuff at us. And um, the first time, I decided to step up and defend myself, I was 12 years old... I just got tired of the beatings. I did the one thing you're not supposed to ever do. I knocked the hell out of my mom. I hit her with everything I had. It just made the fight worse.

When I asked Mark if he had experiences with anger he replied, "Since I was how old? Um, yeah, pretty much, I've been through anger management before... for a whole year... but I've, yeah, because of my childhood, I had that anger since I was little, I've been in a lot of fights."

Ted's anger was from deeper long-term sadness that resulted in acting out behavior towards others, especially his sister:

> I have a lot of anger that I know I've built up over years of just childhood stuff. And growing up, anger is often the easiest emotion to use and it's a vast emotion. And the fact that, you know, people will often use anger when they're secondary hurt or little sad... one example was I was um, just to sibling arguing with my sister and you know, out of anger I had thrown a metal sign that I had and it flew across the street and stuck in the neighbor's garage door and it caused more damage.

John struggled with his anger and would have explosive outbursts. John's outbursts ended many relationships, including his marriage. John explained, "I've always had a hard time with my anger, in the last two years, when I started that journey to change that. Um, so I think a lot of the conflicted relationships that I've been in started out by my explosive anger outbursts."

When asked about problems with anger, George was more vague about his childhood anger. He alluded to fights in school, saying, "I mean, maybe in like high school or something a couple of times or something, but that was probably just kid shit. I mean, um, there's probably been arguments and stuff, man."

Theme 2: All participants self-identified as a warrior differently. Matt's time in the military and prison influenced how he saw himself as a warrior. For Matt, his affiliation to the Southern brotherhood meant that respect and strength were the most important factors of a warrior. He proudly explained:

> I'm affiliated, I'm apart of a White supremacist group, Southern brotherhood, um, and the, well, military starts you off as being a warrior period. Uh, but then when you get into prison, uh, Southern brotherhood is pretty much stepbrother scenario, brotherhood where we're pretty much the same brotherhood. But, uh, we're brought about for was to protect the younger white boy coming into the prison system. If he's got any kind of self-respect, to stand up for himself, we were there for you. We got your back.

In some cases, having support from other men in prison meant the difference between living and dying. Matt remembered a time he was part of a prison riot. Matt explained:

> I got involved in a riot and it was three of us and we took on 80 people that were adults. We were still standing when the guards got there. We were tired, but we were still standing there when the guards came in and it was like a relief. We just backed down. I don't know how much longer we could have went, but that to me, that's a warrior.

George defined a warrior as brave and strong, as a way to defend your family against possible attacks:

> I would say if you're a warrior, you're more like aggressive, like a more fight type more defend yourself type, you know, like you're out, you're always there to protect or you know… there's always going to be some type of drama… mostly I think when you say warrior, you know, like you're protecting yourself, your family in a way, which would be a good thing… if you look like from back in the 1800s warrior to like warrior nowadays, I guess. But, I would say more strong masculine, in charge I guess… I've had guys come up with knives and needles trying to stab us… a warrior be like badass super trooper and walk in and get stabbed with a needle. Fuck. I guess it just depends on the situation too.

Mark understands a warrior to be a Christian man who goes through adversity and never gives up, but perseveres:

> To be honest with you, it's everything I've said to you and coming out where I am. I've pretty much considered myself a warrior. Um, I see a warrior in two different ways, also because I'm Christian and there's Christian warriors too. Um, but basically it's somebody who's, who's been through hell and came out somewhat stable… whatever battle you were in, I guess, no matter what it might be. And uh, coming out on top and, you know, not gloating from it, just living, just being it, you know, kind of thing. . . .Just the typical sense of, you know, coming out of the military or whatever, a battle. Just someone who's been through a lot and you know, still kicking, didn't give up, didn't cower, didn't, you know,

> stood up, push your chest out, you know, broad shoulders, stand up straight, you know, don't break down, don't weaken.

Mark further explains his thoughts on the warrior by describing movies he enjoys watching that illustrates the warrior:

> Spartans. The movie 300?... I learned a lot from that movie. I had no idea, uh, how back in those days they were, and I respect that. Uh, Braveheart was a movie, I've seen a hundred times. That was the real times. So it was either you could fight or you couldn't. And they had to deal with some gnarly, crazy stuff that I had no idea. The plague. And uh, just the stuff the English was doing. I'm a little bit English and I'm ashamed of it, but uh, yeah. Braveheart and a Spartan. Uh, the movie 300 Spartans. That's, yeah, definitely warriors.

Ted sees the warrior as someone who never gives up from a comic book perspective. Ted's identity as a warrior and living homeless on the streets gave him encouragement to survive difficult times:

> Just like the Wolverine from the X-men. So I think of a warrior, like one that, you know, is able to operate solo or with a team. Um, fierce. Definitely strong, a leader. . . . I've been through a lot that I have never stopped trying, even when I felt broken. Wanting to give up whatever it be, my incarceration times, you know, because of choices I made. They put me in a psychological, uh, mental ward. So like it takes a lot of overcoming and patience to deal with the people in that area alone. Not to mention, um, being homeless, you know what I'm saying? While I was out there, there was a whole new way of life, you know what I'm saying? Like I had to learn how to like be a survivor, like instinct kicked in. Like

> I wasn't worried about rent or nothing like that. It was how am I going to eat and where am I going to sleep tonight? That was about the only thing I really was concerned about. Oh, how am I going to stay dry? And I was living on the streets with a dog at the time. So, um, in a sense a warrior is that no matter what, all odds are stacked against me. I felt like a Spartan warrior where like I'm going to go up against those odds no matter what. Like it may not come out as a victory, but I'm going to take my defeat and learn from that and come back. You know what I'm saying?

John described a warrior more as a samurai, who is dedicated and loyal to a cause with kindness and humility:

> I guess every time I think of a warrior for some reason I think of like a samurai soldier. Very dedicated to their cause. Loyal. Um, but yet they're steadfast be it, there's kindness and humanity, humiliation to them. So, to me in a samurai warrior, I never pictured like Superman or any of the modern day comic heroes. For some reason, every time I see warrior, I think of the samurai. They're loyal to their cause. They were willing to lay down their lives for their beliefs.

Theme 3: All participants reported only positive characteristics of warrior. Matt shared his experiences in prison with other inmates who made positive changes collectively as a group of warriors:

> I know there's warriors in the brotherhood and stuff cuz they stood up and fought. Just this last time, we all stood up and fought. We went on a hunger strike, but we didn't have to fight with our hands. We just quit eating food. It took a few weeks, but we got the menus changed. We got better food in the prisons. . . . I'm

> going to get a chance to help other guys in my same shoes, hopefully come out and put their lives back together… I'm on the verge of having something really good here. I'm making a lot of positive changes, not just in my life, but I'm hoping to reach out to other people as well.

George's positive description of a warrior was a family based as a protector:

> I would say if you're a warrior, you're more like aggressive, like a more fight type more defend yourself type, you know, like you're out, you're always there to protect. . . . I guess the way I see it, like if you're a warrior, there's always going to be some type of drama… then I guess there's some things that could be good if you're like a warrior, you know, like if you're brave and stuff like that. But mostly I think when you say warrior… you're protecting yourself, your family in a way, which would be a good thing.

Mark and Ted explained a warrior's positive characteristics strength in overcoming the difficulties of life. Mark explained, "Just the typical sense of, you know, coming out of the military or whatever, a battle. Just someone who's been through a lot and you know, still kicking, not, didn't give up, didn't cower, didn't, you know, stood up, push your chest out, you know, broad shoulders, stand up straight, you know, don't, don't break down, don't weaken." Ted described the warrior as not giving up especially through difficult times in life:

> Um, a warrior would be someone that never gives up no matter what. You know if you have that warrior mentality… Warrior in my mind is just one of those, like wonder woman. You know what I'm saying? A warrior, they fight. The good against the evil. They have determination. Someone that you want to be like, you

> know, You look at like great warriors that do so much, my ideal might be different from most, but you know, just, I feel like anybody that overcomes, like I said, struggles like, you know, fight out drug addictions, homelessness, incarcerations, and just mental agonies that, you know, if you don't stay strong in your mind, you lose, you break down. Like, you know, you may not come back out the same. But you know, if you survive anything like that, some of the hardships… anything that doesn't knock you down or kill you, you know, you survive. You could be classified as a warrior.

John described the warrior as someone who is constantly evolving in order to better self and others. He explained a warrior as more of a leader, teaching, and helping others become better:

> I see a warrior as a leader, but yet still humble at the same time soft and gentle, but yet steadfast on where they want to go… It's just hardworking, willing to change, willing to be open minded and to achieve your goal… To constantly evolve. Add more tools to your toolbox. To achieve that goal. A warrior is willing. It's like a leader willing to take advice and be open minded and not just find out what I'm doing. This is how it's going to be, but yet, well maybe this path is better over here or doing it this way is different, but could be better.

Theme 4: All participants discontinued their relationship with the victim.

Matt mentioned being in a new relationship that has conflict, but he is trying to apply lessons he learned in treatment to avoid going to jail again:

> This girl that I'm with, she's just as fucked up as I am. We're both freshly clean addicts. This is our first real clean relationship. So this is new to us. I mean we

> don't get violent and we don't even get loud when we get in an argument. I mean we both live in a clean and sober house. They don't even know we're arguing, and we're upstairs above the living room. I tried to keep it that way. I mean once she is loud, I leave. You're not putting me in jail over you getting loud. Fuck that shit.

John hopes his new girlfriend will continue to be with him as he overcomes his anger issues:

> I don't like conflict. I don't want to argue. I don't want to fight. I'm sure everybody's going to do it, but I'm dedicated to being the best person I can be. I guess, changing my life for the next 56 years, or however long I live to not being a monster, but a loving, caring father, hopefully a husband again to someone, hopefully my current girlfriend.

Despite Ted loving his ex-girlfriend, he recognized difficulty in the relationship, that forgiveness is important, because they have a child together:

> We love each other. What happened sucks. But I look at it like not only did she forgive me for all the stupid shit I was doing and I did… like then out of nowhere this other females gave me attention. You know what I'm saying?... I don't think you should just cut that person like guillotine off, you know? Like compromise where you give, you take. You know what I'm saying? You're going to make mistakes, you're going to have to forgive and it's going to suck and it's going to hurt. But it just what it is.

George didn't mention being in a new relationship but acknowledged the difficulty of his ex-wife's drug abuse that prevents them from being together:

> Well, it's been hard. I know like, I think a lot of it has to do with the drugs in the way… I think she's been in denial… to this day, if I talk to her about it, I don't do that, I've never done that. I'm like, Whoa, why are we sitting in this position? You know?… I mean, I love her and the kids and stuff. It just, some of the stupid shit I've seen in the last 5 years, but I'm not, and, and I don't care. I don't even think about it tomorrow or, you know, 10 minutes from now, it's whatever, shit happens, you know, how much is it going to cost me? Or how can we get it fixed so we can be, whatever… hopefully this time around and rehab, hopefully a lot of that will change… this is probably the longest relationship I've ever been in my whole life.

Mark recognized the relationship with his ex-girlfriend was destructive and he needed to move on from it to get sober:

> We didn't want to break up, it was a codependent relationship, you know, we didn't want to be away from each other… I was just really broken, from my life, my childhood. And uh, she tried, but I just couldn't get myself to get a job and get, get responsible again… It was just getting worse and worse and worse… it lasted almost three years and towards the end there it got violent, you know, the drugs and alcohol and not sleeping and, and uh, the head games we played on each other. Yeah. It was a destructive relationship… basically what it comes down to, I was too broken to straighten myself out.

Theme 5: Four participants expressed self-destructive behavior throughout their life.

Ted mentioned inflicting physical pain on himself when he became angry. Ted remorsefully said, “A lot of time, out of anger, I would hit walls. Like I said, as you know, and then I would learn that I'd have to resist or refrain from that action unless I wanted to walk around with swollen knuckles or even a busted finger for like a day or two a week.” Mark mentioned the difficulty from his childhood affected his mental state to the point where he felt broken. Mark reported every time he tried to do good, it would end up as it was before:

> I've been messed up in the head for 30 years. It's gonna take some time to straighten things out. It's not going to happen overnight, that's for sure. I stopped my drug habit and graduated. I mean, I was a maintenance drug user… my history and everything bad that I was doing, I was trying to do something good and I was trying to be something, but I couldn't change the psychological.

John reported feeling insecure about the relationships he was in so he would lash out, ending relationships, breaking property, and always ending in physical violence:

> Well, if you're going to hurt me, I'm going to hurt you first. If I feel like you're going to leave me, then I’ll show you. I'm going to leave you first. . . . A lot of name calling. Belittling. It's destruction of property. Horrible. Just a monster. Over time it escalated. A lot of it would be just arguing. For past girlfriends it would be name calling and yelling. I guess, I started losing more and more control over myself and the situation that's why it escalated into some physical violence as well.

Matt's self-destruction was a combination of violence towards others and drug abuse. When speaking about the progression of his drug abuse, Matt said, "I was 22, 23, I graduated from smoking marijuana, to cocaine, and methamphetamines to now I'm smoking crack rock." Matt's drug addiction got him arrested the first time by his own mother, when Matt stole from her house. When things didn't go the way he wanted he resulted to violence. Looking back on his experiences Matt said, "I would resort to violence because… I was raised as the only way I knew how to handle anything… I wouldn't care, just do what it, what was necessary and deal with the consequences later."

Theme 6: Four participants were repeat offenders. All participants were required to do mandatory DV treatment by the courts. All of the participants are at various stages of acceptance with their abusive behavior. Each participant had a different opinion about attending treatment and accepting their abusive behavior required for treatment. Matt expressed his frustration with his latest DV charge:

> This is not my first domestic violence charge. The first one was with my ex-wife… I just got out of prison a little over a year ago, and going through the IOP and the OOP and, uh, thinking for a change, and along with this domestic violence class and stuff that I'm going through, It's helped me to be able to think before I act and approach things a little differently and think about the outcome before it used to, I wouldn't care, just do what it, what was necessary and deal with the consequences later. I'm tired of dealing with some of the consequences, so I'm trying to think about it more.

Mark went to treatment for anger management and domestic violence in the past. He had a positive experience with his current treatment:

> I've been through anger management before for a whole year. The first time was through a treatment center I did, it was kind of voluntarily, honestly, that treatment center for a year. Um, this one's involuntarily… And, uh, my anger can affect me. I've got a lot more control over it, over, over the years, but especially this last year… but this is the tail end of my court stuff.

When I asked Ted about his anger issues, he reflected on his treatment experience and the benefit of others doing a class for their anger, "I'm in treatment. I have graduated and passed it, you know, off-timed anger is the leading cuz of decisions that make domestic violence happen… I think people would probably just reflect on the time they got angry and why." John felt other people in his treatment group attended only because they had to fulfill a court requirement and weren't there for the right reason. Despite being court ordered, John sees the benefit of attending treatment:

> I go to these domestic violence classes. Right. And some of the people are there, maybe a lot of the people, are there because they were told to be there. They're trying to check the box to get whatever reason they're trying to get through. But then I guess I see myself different… Yes I'm there cuz the courts told me I had to be there. But I started on my own. Just some judge said they wanted to make sure I was going to complete it. Right. Okay, that's fine. But, I see so much benefit in it.

George wasn't too happy about attending mandatory classes for domestic violence. George mentioned his lack of trust in the system and felt the workers were there to take his money. George explained:

> I mean, everything I've seen when it comes to the justice system… it's supposed to help you and everything, in the last year… I really don't believe in the system or these classes or anything. I think it's to the point where it's just a crock of shit and you guys are making 10 grand a class.

Theme 7: Four participants reported substances were part of their DV incident. Matt reported drugs were a major part of the incident that put him in jail with his girlfriend:

> Uh, once an addict always mattered. I've been using drugs off and on since I was 12 years old... Uh, I was hot, we're in a toxic relationship we're both living on the streets getting high and I just done a shot of dope. And she just went to nagging, nagging, nagging and shit... I tell her just shut the hell up and let me enjoy my buzz you know, and she wouldn't shut up for two hours. I begged her to shut up. So I mean, I didn't hit her. I just put my hands over her mouth, told her, shut the fuck up.

Throughout his life, Mark's childhood trauma and hardcore drug use affected his relationships including his last relationship:

> I went through a heavy childhood, so I just kind of isolated my whole life and partied my whole life and just now starting to get my, my, my act together… Um, I've been a pretty hardcore drug addict since I was 17-18. Um, so a lot of my relationships were under the influence driven… Uh, you know, with the drugs and not having a job and not having a place to live. And it's just, it lasted almost three years and towards the end there it got violent, you know, the drugs and alcohol and not sleeping and, and uh, the head games we played on each other.

George's ex-wife had a severe drug problem as well. George would catch his ex-wife with drugs and she would deny her use or possession, "Well there's been times I've caught her crack pipe or shit that I've had to take from her, and throw away and stuff. And then she denies it even after I find it had it in my hands. Said that's not mine. That must have been my friend's. I'm 100% positive, it wasn't in this bitch." George continued with an explanation of what happened leading up to his arrest:

> She attacked me… she went off one night and hit me with a chair, after she beat my mom up. And then she hit me with one of the kids wood chairs… and broke it on my arm… The next night, she called the police and had them come out… She said that I attacked her or choked her or something like that, um, which realistically, I wasn't there, so, but, um, when I showed up it wasn't good… And then she blamed her tooth fallen out on me.

Ted's heavy drug use affected his emotional and mental state to the point of needing to be hospitalized. His latest arrest was his 5th DV offense. Ted described the situation leading up to his arrest:

> I was living a life of stealing and drugging and, um, just everything that doesn't have a relationship around it. So after being incarcerated once for a DUI, uh, drugs on me, um, a few charges I got out. When I was incarcerated they gave me a dose of medication. Lithium. What led up to this last thing, I was to my best recall, I was out all night. Staying over at a friend's house and used some drugs the night before. I slept it off. Um, but I was going on like a three or four days without my lithium, kind of manic up and down. I don't want to say psychosis, but I showed up at the apartment. I didn't really, um, remember too much besides like

> starting the argument, kind of yelling at her. Um, I know I grabbed her shoulder. I threw a shoe at my stepdaughter, a shoving match, um, and just not all good. So like, and it was in front of her. The embarrassment was it was in front of her boyfriend, the daughter's boyfriend, um, and some friends. So I basically started argument, got physical with the girlfriend and the daughter in the doorway, literally probably pushed my daughter and stepdaughter away for the rest of my life and intimidated and scared her. Ended up running and going to jail. So because of that, um, it was an assault DV two cases. So, and then for the priors it would be, um, my assault fourth and fifth assault on DV.

Theme 8: Four participants mentioned positive experiences with no abuse from their biological father. Matt's biological father left his mom when Matt was in the second grade and didn't see him much. However, Matt reported seeing his father every other weekend through his teen years and mentioned only positive memories of his dad:

> My best memories of my dad is from the time I was born, he left when I was in second grade. He was fun to be around. He was always working on a car or motorcycle or something, when he was home… Um, he used to take me fishing. Um, I remember sitting on the gas tank of his motorcycle and putting a towel in the top of the helmet so I could ride with him. Um, I remember he had a Datsun car, a little five speed. He let me sit on his lap and drive home from fishing one day… I know he's there. I know he loves me. He knows I'm here. He knows I love him. But, um, I mean we got our own life living, so it's not like we call home every weekend and talk to each other… I wished I had a better relationship

> with him. I know both of us are gonna regret it and when he's gone but… we got a decent relationship as it is… I guess. I'm a lot like him.

Mark didn't know his biological father when he was younger. Mark mentioned his mother's boyfriends were more father figures then his real dad. Mark reported interacting with his father a couple times in his life which were positive:

> My only father figures were my mom's boyfriends. Um, my dad, I guess, let's see, I didn't, he wasn't around when I was really little… I didn't meet my biological dad 'til I was 21, so I didn't know who he was. I talked to him on the phone when I was a kid, but he told my mom not to let me get a hold of him until later… We were separated for whatever reason, most of my life. Um, I did get to see him again a few years ago… but I hadn't seen him in 26 years… He was 90 years old. I got to go visit him. I got to spend 2 months with him before he passed away. And that was a godsend.

John grew up with his biological parents and reported having a good relationship with his father. When describing his father John said he was:

> Caring, outgoing, loving, willing to do anything for me. Um, but yeah. Hard worker. Mmm. But yet, he was the disciplinary type. So, if I pushed the boundaries and there had to be some capital punishment, spanking or something, he's the one that would have given it. Um, but yeah, he was like my best friend though. You could go to him about anything. Talk to him about things and nonjudgmental. Very open. Family first. Everything else second. Loving. Dedicated.

George also had a positive relationship with his father:

> He was a lieutenant here for 35 years. Um, he's more easy going, kind of laid back… fair… He wasn't the type, you know, like no spankings or nothing like that, but more like timeouts or, you know, stuff like that… He was strict but not too strict I guess… He's always been fair … he was pretty mellow, calm… He was always there for the kids and we always did a lot of stuff, but I mean, he coached all our stuff… baseball, soccer, took us hunting and stuff when we were kids, camping, fishing… Good work ethic, I guess… Pretty good childhood… I don't think you ever find anybody that will say a bad thing… I mean every time there was something when we were younger or something, it was always like he was there to be, you know, help or watch us, can teach us type, you know? Yeah. Whatever we needed, we always had pretty much everything and stuff… I'd say it was a good childhood. I mean nothing traumatic or crazy or anything like that.

Theme 9: Three participants reported being abused as a child by their biological mother. During their childhood, Matt, Mark, and Ted were each abused by their biological mother in different ways. Each described their abuse in detail. Matt's mother physically beat him, which affected the way he feels about love, not only with his mother but other women in general:

> For a childhood, I grew up my mother to say that she loves to beat me in the head with a frying pan, beat me, pick up a lamp, and beat me with a cord with it. What kind of love is that? I grew up in a very volatile household… when my dad left, my mom directed all that anger toward me. She tried to direct it toward my sister and brother as well. But maybe I'm the oldest I just absorbed all of it that I could try to protect him and ain't no sense in all of us getting it. But, how could you do

> something like that and then turn around and say that you love someone? That's not right. So, I guess, she's got, a mental problem, but I guess that's where my screwed up thoughts of love come from…I mean I, it's sad to say that when my mom goes, when she passes on, I'm probably not gonna shed a tear, um, more than likely don't want to go to the funeral, but I probably will. I guess that's just the childhood that I had growing up. I don't remember a good memory at all with my mother…I don't know… bottom line, my mom was just a whore.

Mark's mother would take her anger out on him by screaming and yelling. Mark explained:

> She did any uh, anger, aggression or anything she had that day or whatever she was mad about. She took it out on me. She would hit me, throw things. I mean, uh, she's just screaming, screaming and yelling at me all the time. Um, there was a time when I had to punch her to get her off of me. She wouldn't stop hitting me and I couldn't get her off me. I hadn't hit her and I was only 10 years old.

Mark also mentioned his mother's boyfriends would verbally abuse him. On one occasion, Mark defend himself with a gun:

> Um, her boyfriends were always threatening me, or like I said, I pulled a gun on one of them, uh, cuz he was coming after her and he's trying to pound through our door. And I had a gun at the door and he opened the door. I said, get out or I'm gonna shoot you, you know, he took off running the other way.

When asked about the abuse Ted experienced, he recalled the first time his mom hit him:

> I remember the first time my mom hit me like, you know, I called her the B word and um, we had a coffee shop and she took two steps and took a swing, right hook

> at me and connected and cut apart in my nose and a little bit on my cheek with her diamond wedding ring. And um, it was probably the last time I called her that until later on in my life, that was like a teenager.

Ted also recalled another time his mother physically attacked him on the street because he got pulled over by a police officer:

> One time she let me borrow a car and I was told to go get potatoes… She recognized the car before I even realized it was her, my mom was pulling me out the car in front of the cops and is like punching me through the window, pulling me out and like I think she kneed me and my gut. Start smacking me in the back of the head, like yelling at me cuz it's been over an hour and a half. I've been gone the whole time. The cop was trying to tell her, maam, we can't let you do that. And she's just laying into me like straight punching like left and right. And there's my mom so you know, I'm just sitting there like, I'm sorry, like taking the punches. I ended up being let go because the cops said after like having my friends see, my mom literally beat me up in front of them.

Theme 10: Three participants showed compassion towards their abusive parent. Despite years of physical and emotional abuse from his biological mother, Matt chose to forgive his mom for her past behavior and continues to forgive her. Matt expressed a responsibility to love is mother regardless of her behavior. He said, “I love her cuz she is my mom. You only get one mom, but you know, I have to forgive her at least once a month for something she does. But she can't hurt me physically no more, because I don't live at home anymore. It's kind of screwed up.”

Ted told me he had compassion for his mom despite the abuse, because she did her best to raise three children:

> So, I mean, the counselor I talked to, she tried to say it was abuse and I grew up in an abusive home. I don't feel like that, you know, I don't, I honestly… I feel like my mom did the best she could to have raised me and she did a good job… I held a lot of resentment. I had a lot of anger towards women because of her. And I just, I needed my time and my distance, you know, so that's all patched up… As I said, she was loving. We had dinner, we had everything we needed, we had more than what we needed, but she was tough and mean… I love my mom without a doubt… she raised us, you know, and she did a good job.

Mark had a more difficult time remembering positive memories growing up with his mom. However, he remembered a few times that were happy that softened his harsh feelings towards her:

> Um, I felt love from my mom every once in a while, bits and pieces. Uh, but that's pretty much my experience as far as that goes…there were times I had a blast, you know, kind of playing pool at bars when I was a little kid kinda, you know. That's cool. Uh, ya know, but there's a few good times.

Theme 11: Three participants alluded to abandonment as a child. Mark, John, and Ted each mentioned being abandoned or feeling abandoned by their parents. Mark's mom made her boyfriends a priority over him:

> My mom never had any friends. The only friends she had were her boyfriends and she had a lot of them and she, she'd kicked me out of, out of a hotel room because she was with her boyfriend and she'd left outside, literally in _____,

> Alaska. I was in my underwear. She kicked me out of the door. She was so mad at me. She kicked me out. Her boyfriend was coming over and I wouldn't go to my friend's house or something. I don't remember what it was but I was in my underwear and she kicked me out in the snow. There was snow outside. Uh, we lived in a basement. I was pounding on the basement window… Like I said, our hotel room one night she kicked me out because her boyfriend was coming over.

At a very early age Ted was taken away from his biological mother because of neglect and was placed in a foster home were he was abused for years:

> We were taken from my mom and placed in a foster home, which, uh, while we were at the foster home, um, we were heavily abused by the foster people and, um, we were there for a while. I know my mom struggled to get us out, but, um, a lot of that I was like two and three years old. Um, so I barely remember it, but, um, the foster home was so bad, they shut it down after we got out. And, um, the state awarded us the money that we got later at 18. But even after we were removed from foster home, we weren't allowed to go back with my mom for a little bit… I think, from what I've been told as a growing up and asking question to get back full custody with my mother.

Although John's parents never divorced or showed signs of abuse towards him or each other, John felt abandoned. John mentioned feeling let down by his parents:

> Abandonment issues. . . .They were doing the best they could to provide for the home and stuff. But I realized that part of me is that I felt abandoned in the aspect of, they weren't there for, what I thought was important to me, my sports activities. Let me say seventh, eighth, ninth grade. That's what I found important.

> But I missed that connection with them feeling supported. I realized at that time I didn't know what that small trauma was being placed in my life, you know? But subconsciously I was building that up as an important theme and something was missing.

Summary

All participants expressed issues with anger from an early age. All participants mentioned getting into fights with parents or other children when younger. All participants had varied definitions and understanding of a warrior. All participants expressed their identity as a warrior differently. Four participants used movies or TV shows to illustrate their understanding of a warrior and their identity as a warrior. One participant served in the military for 2 years.

All participants expressed positive characteristics of a warrior. No participants mentioned negative characteristics of a warrior's behavior. No participants associated their identity as a warrior with aggressive behavior or domestic violence, despite all participants being arrested for domestic violence and identifying as a warrior. All participants described a warrior as one who never backs down or gives up despite the difficulty of life's situation.

All participants discontinued their relationship with the partner they domestically abused. Three participants still communicate with their ex-partner for childcare reasons. Four participants are in domestic violence treatment as repeat offenders. Three participants have accepted ownership of their domestic violence incident. Two participants expressed an injustice due to the circumstances surrounding their domestic violence incident. Four participants mentioned self-destructive behaviors throughout

their life. Four participants mentioned substances were involved in their domestic dispute. Three participants expressed difficultly with long-term drug abuse.

Four participants expressed positive relationships with their biological father. All participants expressed no physical or emotional abuse by their biological fathers. Three participants expressed that they were physically and emotionally abused by their biological mothers. Three participants showed compassion for their parent who had abused them as a child. Three participants alluded to abandonment as a child.

Chapter 5

Discussion

Significant Findings

A study based on Interpretative Phenomenological Analysis (IPA) methodology limits the ability to generalize the experience of participants in comparison to the general population. When generalizing data, an IPA study does not offer statistical significance. However, an IPA study generates possible themes from a small set of participants, through an in-depth interview process, through which participants share personal experience via questions related to a topic of research interest (Smith, Flowers, & Larkin, 2009). Considering the influence of the warrior archetype on behavior, the results of this IPA study should not be generalized for all heterosexual men in treatment for domestic violence.

The data does not support the original hypothesis of a relationship between heterosexual male domestic violence offenders and the warrior archetype. None of the participants paired their negative abusive actions with being a warrior. Participants did not describe the warrior as having negative characteristics. However, participants mentioned only positive characteristics of a warrior.

The data reveals that all the participants identified as a warrior. Participants uniquely defined the characteristics of a warrior based on personal experiences and life circumstances. Four participants associated their identity as a warrior to never giving up when faced with difficult situations or life challenges.

The data reveals participant identity as a warrior as directly and indirectly influenced by TV and movies the participant had watched and connected with.

Glamorizing and exposure to violence in TV shows and movies could support participants reporting only positive characteristics of a warrior and omitting negative characteristics.

The data shows that all participants struggled with anger throughout their lives. All participants reported childhood anger issues. Participants showed a variety of behavioral issues associated with their anger during childhood, such as sibling arguments and physical altercations.

The data also shows the discontinuation of relationships with partners in which domestic violence originated. A possible reason for discontinued relationships with the victim, not mentioned by the participants, could be court-ordered no contact at the time of arraignment for domestic violence incidents. The data describes participant interaction with ex-partners in order to co-parent children. Participants who did not have children with their victims discontinued communication when the no contact order was in effect.

Four participants mentioned that substances were involved with domestic violence offenses. The data suggests that substance use increased the likelihood of anger outbursts and physical confrontation. One participant reported his partner was under the influence of a substance during the domestic dispute; the participant denied personal substance use during the domestic incident.

The data shows four participants who engaged in self-destructive behaviors throughout their lives. Two participants mentioned severe drug addictions that ruined relationships and or resulted in incarceration. One participant reported self-harm; one participant mentioned a combination of anger and property destruction ruined relationships with others.

The data also indicate several participants as repeat offenders, requiring participants to repeat treatment for domestic violence. The data does not support the quality of previous treatment as a factor for re-offense. None of the participants discussed the quality of treatment previously completed. The data does not suggest quality of original treatment correlated to re-offense, ownership of behavior, or reduced frequency of victim blaming. The data also does not show participant level of education as a factor contributing to the possibility of repeat offense.

Finally, the data shows childhood abuse for several participants. All participants mentioned positive experiences or memories of their biological father, and no participants reported abuse by their biological fathers. Several participants reported abuse from their biological mothers. The data describes childhood abuse by biological mothers as affecting the level of engagement with mothers in participant's adulthood. The data shows that participants who were abused as children showed compassion toward their abuser. Furthermore, the data shows parental abandonment affected the quality of relationships toward the parent.

Comparisons and Contrasts With Relevant Literature

All participants reported having trouble with managing their anger at an early age (Robinson, 1997). The literature supports the negative effect of video games, TV shows, and movies on aggressive behavior (Aindow, 2013; Boon, 2005; Ingalls, 2012; Jinseok, 2011; Rath, 2006; Todd, 2005; van Bottenberg & Heilborn, 2006). Several participants also reported their aggressive behavior was modeled after their parent's abusive behavior (Robinson, 1997; Sell, Hone & Pound, 2012). Participants reported expressing their

anger toward others as a way of showing dominance (Archer & Thanzami, 2007; Johnson, 1974; Singh et al., 2014).

The data supports literature reports about the effects of deep emotional wounds from childhood abuse. Several participants experienced childhood abuse from their biological mothers (Johnson, 1994). Participants who experienced childhood emotional wounds (Bly, 1988; Johnson, 1974) from their mothers (Robinson, 1997) expressed a lack of trust toward their mothers and other women with whom they had relationships (Goodchild, 2001). Several participants expressed retaliatory behavior toward the abusive parent (Johnson, 1974; Johnson, 1994).

Four of the participants described positive experiences with their biological fathers (Feinstein & Krippner 1988; Johnson, 1974). These participants did not express any physical or emotional abuse from their fathers. Participants who were not raised by their biological fathers mentioned male influence by stepfathers and grandfathers. Participants described both positive and negative experiences with these father figures. Several participants expressed positive learning experiences about being a man or handling life situations from their father figures (Fitzgerld, 1990; Pollack, 1998).

Not all participants described abusive childhoods. Two participants described stable family environments; both sets of parents were supportive and encouraging throughout their childhood. Participants whose biological parents were supportive and showed love, approached their behavior differently. One participant reported participating in individual therapy and tried to change. The other participant gave vague responses about his abusive behavior; he blamed his ex-partner for getting him into trouble and took minimal ownership of his behavior (Ulanov, 1997).

From a depth perspective, the data supports literature that describes the influence of the Shadow on participants' aggressive behavior (Jung, 1917/1966a; Jung 1961/1989a). Several participants expressed disbelief about their behavior and the reasons they were so aggressive toward their partners (Whitmont, 1991). Although these participants recognized that their behavior was not appropriate for the situation, they were not able to stop themselves. The participants reported giving in to a monster or a reaction to control their partner (Madden, 2011; Ulanov, 1997). When participants were unable to control their ex-partner's behavior, they physically acted out toward their partner (von Franz, 1991). Two participants denied any wrong-doing and complained of their circumstances. These participants did not take responsibility for their behavior and blamed their ex-partner (Johnson, 1991; Ulanov, 1974).

The data supports the literature that participants who identify as a warrior were able to overcome difficulties and trials in their life in order to become stronger, as if they were on a journey (Campbell, 1949/ 2008). All participants of the study uniquely identified as being a warrior (Galuszka, Spencer, & Chance, 2014; Jung, 1917/1966a; Jung, 1935/1989). Participants were raised in various parts of the country, exposed to experiences (Feinstein & Krippner, 1988; Ingalls, 2012; Spigel, 2004; Todd, 2005) that influenced the way they defined being a warrior (Johnson, 1990; Urban, 2008).

The warrior literature predominantly discusses negative characteristics rather than positive characteristics. Therefore, the data does not support the original line of thinking that negative characteristics of the warrior contribute to domestic abuse. Participants did not mention any negative characteristics associated with being a warrior. Nor did participants associate their domestic abuse with being a warrior (Fournier, 2013;

Rosenthal, 2015). Participants associated only positive characteristics with being a warrior (Schaverien, 2005).

The data supports literature that discusses gender roles learned from parental figures. Several participants described learning about appropriate masculine and feminine behavior from their parents (Hollis, 2004). Participants reported being corrected when their behavior was too feminine (Pollack, 1998). Two participants also described corrections by peer pressure on their behavior (Johnson, 1974; Robinson, 1997).

Participant responses about love varied. Several participants expressed negative experiences when defining love, or they expressed dissatisfaction with love (Boon, 2005; Goodchild, 2001). One participant illustrated love with a romantic movie (Hillman, 1979; Hillman, 1981). One participant expressed a desire to rescue his ex-partner from her drug abuse (Campbell, 1986/2002). This participant expressed continuing to be in love with his ex-partner. Several participants reported having to repeat treatment for their anger or domestic violence. Three participants who had repeated treatment gave evidence of introspection; the introspection, however, did not necessarily translate into a reduction in aggressive behavior (Rosenfeld, 1971).

From a mythological perspective, the data supports literature that discussed themes of tragedy and loss of love. Participants expressed tragedy as part of their love story (Allan, 2013; Fagles, 1984). Participants' tragedy started with expressing love toward their partner and then becoming hurt by their partner (i.e. rejected). After that, the participants become enraged and retaliate against their partner with abuse, which ends the relationship (Johnson, 1987). Several participants alluded to sadness and regret about the

events that ended the relationship. Participants who had children with their ex-partners continued to communicate with their ex-partner; their communication, however, was limited and strained.

From a psychoanalytic perspective, participants who were abused as children manifested self-destructive behavior through the abuse of substances, romantic partners, and family members (Freud, 1937/1995). All participants desired to have human connection. However, three participants, abused as children by their mother, expressed a sense of loneliness, while also desiring human connection. Destructive behavior came from ways in which they expressed their needs, not necessarily from their desire for connection. When participants were not able to have their perceived needs met, they became destructive (i.e., verbally abusive, physically aggressive, self-isolated, cut off from communication, involved in drug abuse).

Two participants also showed signs of narcissistic libidinal organizations, specifically, seeking revenge against maternal abuse (Kernberg, 1995). Kernberg (1975) described the dynamic of men abused by their mothers, projecting their hatred of their mother onto ex-partners, resulting in resentment and lack of trust.

However, not all participants were overly confident and lacked empathy for their victims (Rosenfeld, 1987). Via responses to interview questions, participants who blamed their victim indicated low confidence and insecurity (Green, 1972; Green 2002). Those participants also had difficulty with self-reflecting, and they projected their behavior onto their ex-partner (Rosenfeld, 1971).

Lastly, the literature supports participants' compulsion to repeat destructive behavioral patterns (Freud, 1937/1995). In treatment, repeat offenders learned new skills

to overcome their anger and abusive behavior. However, when participants' desire to fulfill their needs exceeded their new skill, the participants reverted to destructive patterns of abuse and violence toward their partner. Several participants sought individual treatment in addition to their domestic violence treatment. Participants who sought increased insight into their aggressive and destructive behaviors showed more empathy toward their abused ex-partners; these participants tried to understand destructive patterns in order to correct their hatred toward self and others (Kernberg, 1975; Rosenfeld, 1987; Tuttman, 1981).

Strengths and Limitations

Strengths. Interpretive Phenomenological Analysis (IPA) allows the researcher to explore a variety of interests while simultaneously creating an opportunity to discover aspects of participants' lived experiences. As a qualitative methodology, IPA aims to access detailed and personal information not available with other research approaches. Through direct interviewing, participant responses can provide first-hand knowledge of lived-experiences. This is unique to studies employing IPA open-ended questions which encourages participants to describe experiences in their own words. Semi-structured interview questions with follow-up questions allow participants to feel comfortable with the researcher and, therefore, to relay detailed narration of personal experiences.

The strengths of this study can contribute to existing research about domestic violence and heterosexual male aggression. Additionally, this study can provide understanding of heterosexual men, domestic violence treatment, depth psychology, and the warrior archetype. Participants who associated their life experiences with the warrior exhibit the powerful impact of the warrior archetype on their lived experience. Despite

participants' inability to associate their abusive behavior with their identity as a warrior, participants showed the influence of the warrior archetype through conscious and unconscious interview responses. Furthermore, participants' inclusion of modern media versions of warriors supports cultural influences on masculine identity and the warrior archetype.

Limitations. Although qualitative research provides interesting data, this form of inquiry had several limitations. IPA methodology does not provide statistical data that allows comparison of severity or significance. Furthermore, due to the small sample size, participant data cannot be generalized to a wider population.

This study is limited to heterosexual men who are currently undergoing treatment for domestic violence. Heterosexual males have unique experiences with partners and their identification as a warrior. This study was also limited to participant demographics of age and sexual orientation. Participants' age and life stage can affect their experiences and understanding of relationships with a partner. Participants' range of ages limited a breadth of lifespan experiences.

Participants' ethnicity also limited generalization of responses. Because all participants identified as White, participants' ethno-cultural experience and identity were homogenous. Therefore, the data is not applicable to heterosexual men of color.

In addition, the study was limited by participants who had no exposure to warrior images. All participants reported warrior imagery produced in movies and TV shows they had watched throughout their lives. Therefore, the data does not include the experience of men not conditioned by TV or other media images of a warrior.

This study sought to discover the relationship between heterosexual men in treatment for domestic violence and the warrior archetype from a mythological depth perspective. The results of this study do not indicate that individuals who have recently undergone treatment for domestic violence were influenced by the warrior archetype, while abusing their partners. Due to the nature of the interviewing process, the open-ended questions did not provide the depth of questioning necessary to go deeper into the participants' experience of the warrior (i.e., how participants' identification with the warrior played out during acts of violence). Due to the lack of specific follow-up questions, some forms of data were not recovered. The goal of conducting interviews was that participants would reach conclusions and express understanding when given the space to freely explore their understanding of the warrior. However, this outcome was not true for all of the participants.

Another limitation of interviewing offenders was the potential for participants' lack of trust in the researcher to be able to go deeper with the details of their violent acts, free of judgment or punishment for speaking the truth. I noticed this phenomenon with one participant who constantly repeated himself and gave vague responses, despite the opportunity to expound. This line of thinking leads to the question: To what extent did participants withhold important information due to fear of retribution (i.e., getting in trouble with the court).

Implications for Clinical Psychology

The data provides relevant information for clinicians who work with individuals who fit the participant demographics of this study. Malterud (2001) suggested that clinicians be aware of potential biases when working with participants, in this case,

heterosexual male offenders of domestic violence. Clinicians must approach clients as unique individuals when working with offenders. Clinicians should not assume that all heterosexual male offenders would respond or behave in a similar way to participants in this study.

Furthermore, clinicians should not assume that all heterosexual men who are in treatment for domestic violence have experienced childhood traumas (i.e., physical or emotional abuse), which results in becoming violent offenders. Although a history of childhood abuse can influence individuals to behave similarly to their abusive parents, not all offenders who experience childhood abuse are violent toward partners and others.

Suggestions for Further Research

Future research on the topics addressed in this manuscript should include heterosexual men of domestic violence who identify as non-White. Ethno-cultural experiences influence individuals' thinking and feeling. Researchers should include participants with diverse life-perspectives from people of color. By doing so, research might yield additional insight from heterosexual men who self-identify as a warrior.

Additionally, research that specifically addresses the influence of the warrior archetype on early childhood abuse or trauma might benefit child development therapy. The research might yield information about possible effects of the warrior archetype on children who are angry and aggressive. Researchers could also consider studies about the expression of the warrior archetype, domestic violence offenders in dream symbolism. Research might discover other ways of analyzing aggressive behavior among domestic violence offenders. Dreams could indicate repressed experiences of childhood trauma not expressed during the conscious interview process.

Researchers could consider analyzing domestic violence offenders who experience childhood abuse and then abuse their own children. Increased understanding could result from exploring the abuse cycle with offenders. Research could find hope in domestic abusers when generational abuse cycles are reduced or eliminated. Clinicians who work with domestic abusers, narcissistic individuals, or oppositional defiant clients could benefit from research that specifically addresses the warrior archetype in terms of understanding issues of aggression through archetypal and projective ideologies.

Additionally, research that addresses positive characteristics of a warrior within domestic violence relationships could contribute additional insight into offenders' dynamics. Positive characteristics of the warrior archetype could be associated with healthy and productive ways offenders interact with their partners. Positive characteristics of a warrior could include asking for advice when making decisions, validating the partner through listening, showing empathy, and not being dismissive.

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Appendix A

Flyer

RESEARCH PARTICIPANTS WANTED!

PSYCHOLOGICAL STUDY ON DOMESTIC VIOLENCE

ARE YOU A HETEROSEXUAL MAN?

18 YEARS OR OLDER?

CURRENTLY ENROLLED IN
A DOMESTIC VIOLENCE TREATMENT PROGRAM?

SELF-IDENTIFY AS A WARRIOR?

If you answered yes to all of these questions and interested talking about your experience, you may be eligible to participate in a research project.

Interviews will be audio recorded and conducted in a private office in Seattle, WA.

[Location withheld for privacy]

YOUR PARTICIPATION IS VOLUNATRY AND CONFIDENTIAL.
Your real name will not be used in the study.
If enrolled you may be eligible for a $5 gift card to Starbucks®

If interested please contact the researcher:

Jeffery J. Goff, MA LMHC at [withheld for privacy]

The researcher is a PhD Candidate of Clinical Psychology
at Pacifica Graduate Institute, Carpinteria CA.

Appendix B

Informed Consent for Participation in a Psychological Study on

Heterosexual Men in Domestic Violence Treatment

I understand that I will be participating in a psychological study performed by Jeffery James Goff in partial fulfillment of requirements for a doctoral degree at Pacifica Graduate Institute. This study is concerned with heterosexual men and their experience of being in a domestic violence relationship. I understand that this study will consist of three parts: (a) a 60-minute recorded interview, (b) a review of the interview transcription, and (c) a follow-up 30-minute review meeting.

Participation

I understand that in order to participate, I must (a) identify as a heterosexual male, (b) be 18 years or older, (c) be currently enrolled in a domestic violence treatment program, and (d) self-identify as a warrior. I agree to meet in person for one 60-minute interview regarding my experience of domestic violence and agree to have the interview audio recorded. This meeting will take place at the researcher's office located [withheld for privacy], or some other mutually agreed upon private location. I understand that I will be asked to reflect upon and answer approximately a half-dozen open-ended questions about my experience of domestic violence.

The researcher will transcribe the interview and provide me with a copy of the transcription afterward for my review. I agree to meet again at a mutually agreed upon time for a follow-up 30-minute discussion. At that time, I will have the opportunity to further comment upon, correct, edit, or add any additional information to the transcript of the first interview. Further, if I so choose, I may share any additional thoughts, ideas,

poems, images, or dreams that may have arisen after the interview process or the recollection of my experience of domestic violence. If my poem, image, or dream is included in the dissertation, I will have an opportunity to review it before publication.

I understand that the dissertation will be published by Pacifica Graduate Institute and will be publically available.

Risks

As with any psychological study, or any exploration of psychological material, difficult or confusing feelings, thoughts, or somatic symptoms may arise, about domestic violence and my experience with it. I understand that my participation in this study may produce a range of thoughts, feelings, and emotions of varying intensity and/or duration.

Safeguards

At any time before, during, or after the completion of this study, if I become uncomfortable, I can (a) decline to answer an interview question; (b) choose to opt out of the study; and/or (c) ask the researcher for referrals to therapy or counseling resources to process material arising from participation. I understand that my participation in this study precludes the researcher from acting as a therapist. This would create a dual relationship and is prohibited. Thus, the researcher will provide at least three referrals in the event that I need therapeutic support, but I will be responsible for paying any counseling fees.

I understand that every effort will be made to ensure that my confidentiality will be protected at all times. My name and any other information that could potentially be used to identify me will be changed or omitted. These same protections will be extended

to my family, extended family, child(ren), and former spouse(s) who may be mentioned during the interviews.

All recorded materials will be stored on password-protected devices, and/or devices that are stored in locked containers. At no time will any recorded material be uploaded to cloud-based servers, be made available on the Internet, or placed in a situation where confidentiality could be compromised in any way. All written records will be stored in a secure location. If analyzed on a computer, all data will remain password protected on a local non-networked laptop. At the conclusion of the study, all recorded materials will be destroyed. All identifying data will be destroyed as per protocol at the appropriate time.

Benefits

By agreeing to participate in this study, I may find some benefit in an in-depth reflection and discussion of the impact of domestic violence. These benefits might include some relief from psychological suffering, easing of tensions, the gleaning of new insights, and/or some somatic relief. Further, my participation can provide additional insight into the nature of the warrior archetype that heterosexual men experience while in domestic violence relationships. My participation, in the broadest sense, can serve the community at large.

I have read and understood this Informed Consent notice, and with my signature below, hereby give my informed consent to be a willing participant in this psychological study under the terms and conditions listed above. Further, if I share a poem, image, or dream from this experience, I grant Jeffery Goff permission to

include a portion or all of that material in the final doctoral dissertation. I understand my confidentiality will be protected in the use of any and all materials.

The information about this study has been provided to me by the researcher, Jeffery James Goff. If I have further questions, I may contact the researcher via email at jeffery.goff@pacifica.edu or by calling [number withheld for privacy]. I may also contact the faculty member at Pacifica Graduate Institute who is supervising this research study, Avedis Panajian, PhD, at [number withheld for privacy].

Participant Signature: _____ Date: _____

Participant Name: _____

Phone: _____ Email: _____

Researcher's Signature: _____ Date: _____

Researcher's Name: _____Jeffery James Goff_____

Phone: [withheld for privacy]_____ Email: __[withheld for privacy]_____

Supervisor's Name: _____Avedis Panajian PhD _____

Phone: __[withheld for privacy_____ Email: __[withheld for privacy]_____

Appendix C

Interview Protocol

Demographic Information

Name (Pseudonym)

Age

Sexual Orientation

Relationship Status

The prompt questions are as follows:

1. What comes to your mind when I say anger?
2. What thoughts do you have about love?
3. What comes to your mind when I say masculine?
4. What was your father like growing up?
5. What comes to your mind when I say feminine?
6. What was your mother like growing up?
7. Tell me about your parent's relationship.
8. How did they deal with relational conflict?
9. Tell me about the conflicted relationship you have with your partner.
10. Do you identify as a warrior?
11. Who do you identify with when you think of a warrior?

Appendix D

Raw Interview Data

Matt

R: So, just a couple of general questions to start. So what is your name?

P: It's _____.

R: Okay. And, uh, what would you, uh, like to go by?

P: _____.

R: Okay. And then, um, what, uh, [inaudible], what would you like to have be your pseudo name?

P: What's a pseudo name?

R: A false name to use in place of your real name for this study?

P: Whatever you choose, it doesn't matter.

R: Um, okay. Uh, okay. Well we'll pick one. How about, um, Matt?

P: Sounds good to me.

R: What's your age?

P: 38.

R: Okay. So now I'll just ask you open-ended questions. Um, like I said, Uh, before whatever comes to your mind, uh, what comes to your mind when I say anger?

P: Short tempered. Uh, pretty much, uh, I've been known to have a short temper and get angry really quick, and I've gotten really good at it. uh, once an addict always mattered. I've been using drugs off and on since I was 12 years old. I've been clean now for almost two years. And I've

realized that, um, along with getting older, when I cut the drugs out, I, it's a lot easier to control my anger issues. Uh, I got a real big problem with disrespect, and, uh, I mean I even found myself the other day stuffing somebody in the gas station cuz they made a mess and he didn't want to clean it up, made him come back and clean his mess. But I did it respectfully. I didn't do it violently used to, I would resort to violence because I, the way I was raised as the only way I knew how to handle anything. And, um, I just got out of prison a little over a year ago, and going through the IOP and the OOP and, uh, thinking for a change, and along with this domestic violence class and stuff that I'm going through. It's helped me to be able to think before I act and approach things a little differently and think about the outcome before it used to, I wouldn't care, just do what it, what was necessary and deal with the consequences later. I'm tired of dealing with some of the consequences, so I'm trying to think about it more.

R: Yeah. What other thoughts come to your mind when you think about anger?

P: Fighting. High blood pressure. That's pretty much about it.

R: Yeah. Yeah. Tell me more.

P: Fighting and anger?

R: Yeah.

P: Well we are basically all animals. They're just very different species of animals and it's survival of the fittest too. I've been in the military, uh, I

spent 2 years in a national guard. Uh, so, and then I spent, I've done two prison sentences and uh, I went to prison down in the south. Racism, and everything is really big down there. And prison is a very dangerous place there. It's dangerous everywhere, but it's more dangerous there than it is here, especially if you're White. Uh, so I, it's a survival of the fittest, only the strong cancer vibe in there. And uh, so I mean, you, you, you gotta kind of have a short fuse and you got to have a fine line between disrespect and stuff and you don't second guess yourself. You, you, if somebody crosses in boundaries and you, you act on it quick and nine out of 10 times you act for violence, uh, whether it be, you know, just punching on, you know, usually your hands are picking up a knife or picking up anything close to you to use, and you want to win at all costs because if you lose it could cost you your life. And, uh, I've been in some pretty bad situations. And so anger got me out of some of them situations and helped me, uh, along with, you know, strengthened, just a will to survive. Now I, for example, I, I had somebody cut in front of me in line, which is a big sign of disrespect in prison down there, and even here too. But, uh, I thought I streaked it out with just words. I was still green to how you're supposed to handle the situation. Well, it turned into a fight and I ended up being jumped by him and four of his friends and I was step seven tops. And I woke up a couple of days later in the hospital. I was beat up pretty. So I learned a valuable lesson there. That's go ahead and you act on your anger and you went, it all helps with us being all animals and

stuff. You'll some can act on that animal instinct and not lose no sleep about it. Uh, so, you know, being in the military, you go to war and you come back. Well, you gotta adapt from being there and then back to, you know, normal life here. That's for PTSD comes in, yet it's hard for some people. And I understand that uh, going, went to prison and then coming back out to society, uh, they, they like to call it institutionalized. Well, it's not really institutionalized. It's, you know, you had to adapt to live a certain lifestyle and it's, some people just have a hard time adapting back to this. It's not for everybody. I'm not saying that, you know, cut out for me, but I'm not scared of prison. And if I got to do it, let's go. I know how to handle it when I get there. Not looking forward to it, but you know, it is what it is. And so, but even out here, I mean you, you back a scared cat or dog into a corner and they're coming out of their owner and the scared manner you speak, you should be nervous about it. Scared, mad more than anything, cuz they'll hurt you faster. I've gotten, pretty good at defending myself and fighting and everything. But I, I've learned to just, instead of acting on my anger and even in prison this last time I, I did, I spent 12, 13 months there. I got in three fights, but nothing like it was the first time I went to prison. It was a half to situation cuz being older now, I'm not young and stupid. I tried to talk myself, talk it out in a bad situation, firm's another way to handle it. I was going to handle it that way. But when you're dealing with the younger generation that thinks that they have to have something to prove out, that's the only way to handle it. And it is

what it is there. So, I mean, you see anger in different forms and that when you, when you're outside looking in on somebody else's anger, you can see the fault in it. But it's a lot harder when it's your own. And I've tried to learn to step outside of myself and look at my anger before act on it. It's, it's gotten a lot better. It's helped me deal with my issues. I really didn't do anger management or anything. I just did the thinking for a change and been trying to apply those. And I don't know if, you know, I don't think I would admit to them that it works, but he kind of does. They developed a program for adolescents, 12-year-olds, but even as an adult, did she think before you act it helps you out of situations. I still get angry. I want to grab somebody and just break their neck, but I know I can't do that. So I try to walk away from those situations. When I realized I'm getting that mad, I just, I walk away and think about it now. Even with my girlfriend now, she hates than anything. I get angry, I won't say nothing. I'll walk away and I won't talk to her and to lock them down. And she's asked me why and she asked me why every time. And it's, well, I'm not going to act on anger. I don't want to do or say something I'm going to regret later. So, I just have to deal with it, let me be, and it makes her even matter because I'm that way. But I just tell her and then if you don't like it, you see you, because I'm not going to let nobody dictate me by my anger through controlling me and you kind of wait anymore. So that's a decision, I've made and I'm gonna stick to it. So anger can put us into bad situations.

R: Any, any other thoughts on, on anger?

P: Well, I've seen people that acted on anger, especially kids. Uh, first time I went to prison, they were sick and then they would, the kid was still a kid, he was in his 20s, but uh, he was locked up when he was 12 years old, and he's doing a life sentence and it's pretty much a 12-year-old acting on anger. He wanted to be with his girlfriend and her parents didn't like it. So the two of them got together and killed her parents and you got a 12-year-old kid that really doesn't know any better that acted on anger and here he is serving the rest of his life for it, stuff like that. It got me to open my eyes up more. I know there was a few times, you know, you get in a fight, you don't know somebody because most sales are small and you told it in there, you got a lot of stuff that hurts you then you don't know if you're going to hit that person and uh, kill him. Just by blow to the head or you're going to knock them down and they hit their head on the toilet and they die. And then here you are 20 years later looking stupid, serving a life sentence because you got anger in a moment and over a 50 cent Twinkie or a box of soup or whatever. I've seen people fight over some of the dumbest things. I've been guilty of fighting over some of the dumbest things, but I've tried to grow up and get away from that. And just use all the past experiences. I don't want to end up in those shoes, but I guess when it comes to the anger part, I mean you pick my kids or my family and all that goes out the window. I could care less about it. I'm going to defend my kids and my family and I need the weight necessary and not, that's just the animal in me, I just can't put it any other way.

R: Um, [inaudible] uh, what are your thoughts or what comes to your mind when I say love?

P: Love can be many different things. It could be love for a person or animal, something you enjoy. Um, compassion, or just something that it's, love is a feeling of something of happiness and pleasure and enjoyment and love could also be lead you in the wrong direction, it can be misleading or you could think you're in love with someone and you're not. You're just in lust. Um, and when it comes to people, I don't, I don't really think there really is such thing as true love between people that's just lost. I mean, yeah, you could have love for an animal because you haven't, you get a dying devotion or loyalty from a dog or a cat or anything, then they would put their lives on the line and die for you. And, but even though they could still turn on you, but a human is more likely to turn on you again and hurt the feeling that you had called love, and just disrespected more than anything. Um, I mean I, I, I care about people, but what really is truly love, nobody really knows. It's just their opinion of what they think love is or what they were told love is, love is a lot like a faith, I guess. You put all your faith, you got different religions, you put a faith in God, Buddha or whatever, Jehovah. Well, you put some kind of faith in love. You put your faith that you care about this person and just hope that they feel the same way. You're setting yourself up for failure. I was married 18 years. I thought, I loved this woman. I still care about her. I don't wish no wrong on her, but after 18 years for just to throw it away and walk away, what

the hell? It just doesn't make no sense. For a childhood, I grew up my mother to say that she loves to get, beat me in the head with a frying pan beat me, pick up a lamp and beat me with a cord with it. What kind of love is that? I grew up in a very volatile household. When my dad left when I was in second grade, uh, I actually called my dad when I was 12 years old and told him I didn't blame him for leaving. I left her too, uh, I thought it was my dad that was falling, but I found out growing up it was more or less my mother, my dad was just defending himself cuz I mean they do, they would get in some pretty big fights. But when my dad left, my mom directed all that anger toward me. She tried to direct it toward my sister and brother as well. But maybe I'm the oldest I just absorbed all of it that I could try to protect him and ain't no sense in all of us getting it. But, how could you do something like that and then turn around and say that you love someone? That's not right. So, I guess, she's got, a mental problem, but I guess that's where my screwed up thoughts of love come from, because my brother was and still is. I mean she's a compulsive liar. I live 2,400 miles away from home. I don't think I'm far enough away from her sometimes. She's a control freak. She's not in control in your business then she'll get violent and abusive for this verbally or you know, whatever. So I just stay away from it and I love her cuz she is my mom. You only get one mom, but you know, I have to forgive her at least once a month for something she does. But she can't hurt me physically no more, because I don't live at home anymore. It's kind of screwed up. I'm 38 years old. I'm

not really scared of my mom, but I just, I don't want to go through all that. I don't want my daughter or my grandson to ever have to deal with what I had to deal with. So my mother never met my daughter. She's never met my grandson. She never will. My daughter's 21 my grandson is 4. As long as I'm alive, she'll never meet him just because I don't want them to have to go through what I did. I like forget my mom, I might talk to her, but I wouldn't expect my daughter to forgive me if I ever put them in that kind of situation, I promised myself growing up that I'd never be like my parents. I, I'd be damned if I didn't have the problems from growing up in the violence and stuff. But I was always quick to resort to violence rather hurts you before you hurt me type situation. I was stupid for choosing that, it wasn't my fault. I didn't know any other better. I didn't know any other way.

R: Yeah. So, what comes to your mind when I say masculine? [inaudible]

P: Masculine. Strong strength. Normally you would say a man is masculine, but you got women out there too. You can see woman bench press a damn Volkswagon. Your masculinity is not referred to the male gender. It's also the [inaudible] knows everything. But um, it's society with be, you know, masculine. Is it all in strength? It, I don't think it is. It's strength, wisdom, and knowledge. And it comes from many different ways. I mean you can take the smallest guy and he could be more masculine than the bigger guy. Why? Because he used his brain instead of his muscles. So it just depends. Different situations, different strokes, different folks. But that's, that's

about all I could get out of that. I've power lifted, played ball, and I've always been pretty good with strength with the men. I wasn't the strongest, but I wasn't the weakest either. But that's about all I got to say about that.

R: Yeah. Okay. Um, what was your father like growing up? I know you talked a little bit earlier, but follow it up.

P: He worked a lot. Uh, like I said, he left when I was in second grade. I didn't get to see my dad again 'til I was 14. I got to spend a week with him then or that I didn't get to see him again until I was 18. But, uh, my best memories of my dad is from the time I was born, he left when I was in second grade. He was fun to be around. He was always working on a car or motorcycle or something, when he was home. He was in different jobs. He's a truck driver. He, um, really that's about all I remember him doing. It was driving a truck. I know after he left there for a short period, he had moved back to town and I got to go visit him on the weekends and stuff. He was working at old mill then doing maintenance. But other than that I don't, I don't know what other type of work he did. Um, he used to take me fishing. Um, I remember sitting on the gas tank of his motorcycle and putting a towel in the top of the helmet so I could ride with him. Um, I remember he had a Datsun car, a little five speed. He let me sit on his lap and drive home from fishing one day. But uh, my granddaddy was more my dad than my dad was and it wasn't that, um, my dad didn't want to be a dad. We talked to an open phone. My grandmother, granddaddy exercises, visitation rights, and we got to spend every other weekend with them. But

I know those weekends we would get to talk to my dad. But, um, other than that, I don't know if he traveled around. There's stories of my dad, and my dad doesn't talk about it, while he was going and absent for years, he was working as an undercover officer. He was infiltrating, um, uh, one story, he was on the hell's angels. So, he was doing raids and stuff out here on the West Coast and we were living back in _____. So, I mean, I don’t know how true that is. Uh, I'll only know bits and pieces of it. My dad's verified and did that. That is what he did. But he won't talk about it because I don't know. I know he's done some things he wasn't proud of, but, um, me and my dad now, we only talk, I mean, since January we talked twice. Let me tell, go talk 30, 45 minutes on the phone. But I mean, where's, I know he's there. I know he loves me. He knows I'm here. He knows I love him. But, um, I mean we got our own life living, so it's not like we call home every weekend and talk to each other. I wish that you had more. I wished I had a better relationship with him. I know both of us are gonna regret it and when he's going around going, but that's, we got a decent relationship as it is. We know it's there and I just don't push the issue. So I don't think he does either. Right now he's in _____, Florida. There's quite a time difference there. By the time I get off of work, he's off work ready to go to bed, so I just don't get to talk to him. I mean he works every day. I guess. I'm a lot like him. I try to work everyday too. But money makes the world go around so you can do what you gotta do. Right. Yeah.

R: Any other thoughts about your dad?

P: Growing up? No, not really. That was pretty much the whole life story there. Like I say, he wasn't around much. I mean, I got a scar from when he said, I told you so, when I was 14, I bought my first butterfly knife at a mall in _____. He told me I was going to stab myself with that thing. It wasn't two weeks later, it had slipped out of my hand and went through this one. So he was right. But I mean that's, that's about all I had. Like I said, when he left he met my first stepmom, I got a half sister. She's 27, 28 now. I haven't seen her since she was 11. The sad thing is she lives out here somewhere. She's either living in _____ or she's living in _____. Uh, she doesn't really talk to that side of the family much. So nobody knows exactly where she's living at now. Uh, Facebook is how I keep in contact with all my family, cuz we don't talk on the phone. I hate talking on the phone. I can't hear.

R: Yeah.

P: But we'll send each other a message from time to time. Growing up, we always had family get togethers, my dad's mom and dad it was Christmas Eve at their house and Christmas day at my mom's mom's house. I guess when I graduated high school is when it started. I was the oldest grandchild, so I was first one to move out and then as the others got older and moved out, we moved so far away. It was hard to come home for those. It just, it doesn't happen no more. I do miss that, but it's something that's gone that we'll never get back. We've tried it, but we got together, I

think it was the last Christmas that my granddaddy was alive. When granddaddy died it affected a lot of us, cuz like I said, he was dad to a lot of us. So we just drifted apart and we call grandmother, that's about it now. Now she don't even live at home anymore, she lives with my aunt. It's harder to see her. I live 2000 miles away from home, so it's harder to go back home. I hate flying so I mean, I'll fly home but it's a 5-day bus ride. Nobody likes that.

R: Yeah.

P: With the cost of living out here and everything, and I'm on DOC and my classes and stuff that I take, I'm just, I'm trying to get my life back together. It's harder for me to fly home. I would love to go back home, but I don't know. I, I got it. I got a better chance of making it out here and turning my life around then if I went back home. I know there's a lot more drugs here, but there's a lot more poverty there, a lot less jobs and less money to be made. So, I think it's a better decision to stay here, I know.

R: Yeah. Um, different direction. What comes to your mind when I say feminine?

P: We are on the West Coast. [laughter] Mostly when I think about femininity you think about a woman, woman tendency, always nagging. My granddaddy raised us, you know, a man works while the woman takes care of the kids and the house. Nowadays, you can't do that, but both have to work together to survive. But, I mean, you're always supposed to take care of the woman no matter what. Because they are supposed to be the

weaker of our species. Uh, but then you've got some really mentally screwed up people, thinking they're transgender and all of this. Don't get me wrong I'm not a homophobe or nothing like that, ya know? What a person decides to do with their own business, it's their own choice. But God didn't make a man to be a feminine. I don't understand it. And so, when you say feminine, I still think of a woman, but I come across all these guys out here, you know, they look just like a woman. So it's, I work with one now and he's a cool guy. But it depends on what personality he wants to talk to that day. Cuz he's got like six different invisible friends he talks to all day long. But um, I don't know. That's about all I can think of, when that comes to mind.

R: Yeah. Um, you talked a little bit earlier about your mom. Um, tell me more about your mom growing up.

P: My dad left. My mom would always complain about he needs to pay his child support and he was. She doesn't like to admit that he was, but he was paying it. And up until I was 11 years old, we always had a babysitter. My mom would spend Thursday, Friday, Saturday, and Sunday night at a bar. She would bring home different guy pretty much every weekend. But after I turned 11 years old, I started babysitting my sister and brother and home, cuz she could save money on the babysitter and have more money to spend at the bar. Now my mom did work hard. She, she had one to two jobs, sometimes three jobs. She says it was, you know, it was hard raising three kids, being a single mom. Well, it wouldn't be so hard if you stayed

out of the damn bar mom. She's very, my mom doesn't know how to be quiet. A lot of people say that's why I'm so soft spoken, it's because my mom yelled all the time. She would get irritated at the least little thing. And I mean just ended up in a blink of an eye turn into a fit of rage, where she's hollering and screaming, and throwing stuff at us. And um, the first time, I decided to step up and defend myself, I was 12 years old. Uh, my sister called my aunt and my uncle that lived down the road. I just got tired of the beatings. I did the one thing you're not supposed to ever. I knocked the hell out of my mom. I hit her with everything I had. It just made the fight worse. But um, they made me and my sister and brother, we would report it to the counselors at school. There was a DSHS file six inches thick on my mom. Not one time did they ever offer or threaten to take us out of the house. But nowadays you get busted with a possession of marijuana and the state takes your kids away. What about the kids who grew up like I did? The ones that needed to be taken away. My mom tried to say she was always there for us, but she was. I played football from the time I was in seventh grade all the way to my senior year. And she never missed one game, but she didn't do it because she cared. She did it so she could throw it back in my face. I know my mom well enough to know that that's the way it was. Um, she would, my mom, for example, few years ago, me and my ex-wife were still together. I'll say a few, it's probably 2014, about six years ago, uh, my mom was working for H&R Block and I waited a couple of years to file my taxes. I needed to itemize my taxes cuz

I was a contractor on the road. I was bringing home a lot of money and spending a lot of money. I had my mom itemize my taxes for me. My ex-wife was supposed to help her. I wanted a check sent to me cuz I was getting back like 14k. And um, my mom talked my wife into doing the debit cards for it. I wanted it sent to me if it was going to happen, they all got sent to my mom's house. Well, I'm a contractor. I get a phone call for job, I'm gone and I got a phone call to go to _____. I went to _____. Well, while I was there, my mom received all these debit cards, $14,000 total. And she kept telling me I owed the state this or that, they took it. It hadn't came in yet for a year straight. She just come up with every excuse she could to tell me it wasn't there. And a year and a half, It went by before I could come home. And, um, so now that I'm home, I'd already called the bank from being on the road. They called my mom worked at and they admitted that she brought a few of the debit cards in there and they'd cashed them out for her. Um, then me and my ex-wife were at my mom's house and my mom and stepdad were gone and she got into the house and into the file cabinets and found all the paper evidence proving that my mom had received all these debit cards and took $14,000 from me. Uh, all the furniture at my mother's house, I bought and paid for, some $30,000 in furniture to Rent-A-Center. Um, what had happened is, I was in _____ and my ex-wife was down at the house and me and my brother had a falling out, well I'm on the road without a vehicle. Now I need you to pack everything up and just come up here. You'll stay in a

hotel with me, put everything in storage. My ex-wife forgot about the storage building for two months in a row. I called my mom, cuz I was short of money, I said, mom, can you pay this storage bill? Yeah, I'll take care of it. And um, you know, she called my ex-wife back the next day and you know, cuz the storage, you know, it was in her name, talked to her. No, just let us go down there and get the stuff. Bring it here. It will cost y'all nothing to store. Um, they did that before I even knew about it. Six months down the road, you know, I got into the house, I'm like, I'd like to have myself. Oh you owe me this much money, this much money for keeping it here. You can't have none of it until I get it. Well, my mom lives nasty. She's a hoarder all in the house. And when I finally got back to the house I seen all this stuff, and I'm like I don't want it back. Just forget about it. I don't care. I've already bought new to replace it anyway. But because I had to, she forced me to. That's just the kinda two faced conniving person my mother is, um, once I get through I want nothing to do with her. My brother does. He lives the closest to her and he does just for his two daughters cuz he wants them to know their grandmother. If we could we wouldn't have nothing to do with her. I mean I, it's sad to say that when my mom goes, when she passes on, I'm probably not gonna shed a tear, um, more than likely don't want to go to the funeral, but I probably will. I guess that's just the childhood that I had growing up. I don't remember a good memory at all with my mother. She tried to make good memories. She carried us to Six Flags. The whole damn trip she's

threatened to turn around and go back home. And then when we got there we couldn't have no fun cuz she hollered and screamed at us the whole time. What's the point of doing this? She tried to take us to the zoo a few times growing up. It turned out the same way. The only good times we had around her was when she was at the bar, she wasn't at home. We go sit, she'd go rent us movies and we'd sit there and watch movies while she was out. That was our good times. I don't know if she's, she was all always worried about partying and you know who she was gonna be dating or hook up with or whatever, bottom line, my mom was just a whore. I don't know if she ever made no money at it, but I know one of my stepdad's, she burned his house down. What he wanted was a divorce. She forged his name on a title to his car so she could keep it. She burned the bar down that he owned. And I know this because she asked me to help her shut the house on fire. And I did, because I didn't want to take a beating for saying no and I did it unsuccessfully and we were down the road at a friend of mine's mom's house and we were supposed to spend the night there get some rest of then moving from _____ to _____ the next day, and in the morning a friend of mine called. He only lived a mile from where our house was. Said our house was on fire. We're all looking around at each other. Where's my mom? She was nowhere to be found. She was at the house burning it down. And um, I actually, I called my granddad, which my granddad's 30 years retired law enforcement. He was a deputy sheriff at the time, in a different County. But, uh, I told him this, we got to go

down there and visit for a weekend cuz I was 14, 15 years old when this happened. And, um, my granddad got me together with my uncle, which was, uh, uh, inspector for arsonists at the fire department. And we got together with the chief of the fire department there and I told him this story, everything. And they supposedly opened up an investigation, but they had never, other than my testimony, they couldn't ever get enough evidence. Um, and then my mom, I'm thankful she did it. But, um, when I was 22, 23, I graduated from smoking marijuana, to cocaine, and methamphetamines, to now I'm smoking crack rock, and uh, all this that my mom had done to me and everything, taking money, just taking this and abuse and stuff. I'd stumbled across one of her checkbooks. Okay, tit for tat, I'm going to feed my habit. I forged 27 checks and um, I got down to the last check in that book. I didn't want to sober up. I wanted help. I wanted to leave the drugs alone. And I went to my sister, and my sister, she told me, cuz I come to terms with what I'd done was crap. And, um, she said, well, if you just go to mom and talk to her, she'll help you get into rehab stuff. She helped me alright. She called the fucking Sheriff's department had been arrested. I've done 5 years in prison behind that. She came to visit me every other weekend. She put $20 on my books every week. But mom, why did you send me to fucking prison? What kind of mother does that to her? Sure enough I got clean from the crack, that was the worst experience I'd ever had, I don't, I don't know what's worse, growing up with my mother or going to prison in _____. It's hard to

forgive my mom for stuff like that. I try, but it's still it dances around in the back of your head, you know, you can't trust her because she's gonna stab you in the back. There's not a question of if she's going to do it, it's a question of when she's going to. No matter what.

R: So, tell me about your parents' relationship growing up.

P: From what I remember. I remember one cookout, at a tennis court with a couple of friends of theirs that ended shortly cuz my sister ended up getting hurt. We needed to go to the hospital and getting stitches in her leg. Um, I remember one time, uh, I don't know who it was, came over to the house and playing lawn darts in the backyard. But, uh, other than that, I mean I remember a few arguments between them. Uh, and then vaguely, we used to live like five houses down from my grandmother and granddaddy. I remember being at their house, visiting and my dad holding me on his shoulder, I'm, crying and throwing a fit. I don't want to go home with him. I want to stay with grandmother and granddaddy.

R: Hmm.

P: When I remember one birthday, that was at McDonald's, I was two or three years old, and that was mainly because of my grandparents, uh, but as far as my mom and dad's relationship, I remember more arguing and fighting than anything good. I don't remember too many arguments and fights. I just know it was violent. I can remember a couple of times being scooped up by Me-ma at my mom's house, which is my mom's mom, because mom and dad had been in a fight or he had beaten her, whatever,

but I don't, I don't remember maybe one or two times actually seeing her with like a black car or whatever. It's, it's kind of blur. I blocked a lot of it out because it was harsh. At least that's what I tell myself. I really don't know why.

R: What about the relationships after your parents separated. What did those look like for you? You talked about a little bit with your mom earlier, but if you want to is there anything else that comes up?

P: She, she had, most of the boyfriends she had were all alcoholics, everyone of them were, uh, the first one that I could remember _____, he was a good guy, worked on the road, a train operator. He drank, but he was still down to earth, country guy. But he was good to her. He was good to us. He never once was violent, but he seen her true side and he booked and ran. I don't blame him for that. Uh, my first stepdad _____, he, he worked installing burglar alarms and stuff, but he was a stone cold alcoholic. I mean we come in from school, his company truck parked in your driveway, truck still running, door wide open, passed out on the bed. But he wasn't violent towards us at all either. Um, he, when he spoke to you, you had to respect for _____ because, I mean, you didn't really want to see if he was gonna whoop your ass. But, he spent enough good times with us. He really tried to be our dad, trying to fill that void. But then there was _____, _____ was like 20 something years, 25 years older than my mother and he's the one that owned the bar and she burned the house and everything. He tried. I told him when he asked for

permission to marry my mom, I said, you ever try to hurt me, my sister, my brother, I'll kill you. Well, he tried one time. He, he tried to hit me and he succeeded. He hit me, but I put him in the hospital. I commenced to fight back. I'm laying flat on my back in a bed with a sprained ankle. I can't hardly walk. And he leaned over, he was shit-faced drunk and he hit me cuz I asked him to shut up so we could sleep. And uh, when I hit him back, he reached under the nightstand and went to grab a 380 pistol he had under there. Well, I've grown up with guns all my life. I snatched it from him, cleared the chamber, dropped the clip and I commenced to beating him in the head with it. I wasn't going to lose. I was going to kill him if I could. My granddaddy was the first deputy on the scene. He done fucked up because my granddaddy told him don't you ever lay your hands on my grandkids again. My step grandpa, they were all upstairs. They came down to separate us. They got me upstairs. My granddad arrested _____ and uh, they carried him to the hospital, got him stitched up, and what conversation took place I don't know. But, mysteriously he came and grabbed his stuff the next day and he left. And I'm pretty sure my granddad told him, if you didn't leave town, you're dead. And my granddad wouldn't have been joking about that. But um, that was what led to their divorce and everything. Um, and then the stepdad that I got now [inaudible] I was moved off, been to prison the first time, and everything when they got together. Uh, I know his nephew, you know, we went to school together. Uh, he must have daddy done 15 years in _____

penitentiary for bank robbery. But, um, I mean we didn't get along, but he, he would be more of a friend than my stepdad cuz there's only like 10, maybe 15 years age difference between us. And uh, we got more of a bond cuz we both done so much time. But I do know for a fact, he's uses methamphetamine behind my mom's back and she doesn't know it. I won't tell her cuz I know that she'll put him back in fucking prison over it. But I don't wish that on my worst enemy. But, um, he loves her. I guess, she loves him, you know, they're happy. They leave me the hell alone.

R: Um, tell me about the, uh, tell me about the conflict that you have in the relationships in your life. Maybe that got you into DV treatment and or currently.

P: I never really believed in beating women, and I am guilty of it the first time. This is not my first domestic violence charge. The first one was with my ex-wife and, um, I don't know if you know anything about people from _____, but she's five foot, nothing would have 10 foot tall bulletproof attitude from _____. And we were drinking, playing cards, and stuff. It was my brother, my sister-in-law and my wife and me. And uh, I don't even remember what the damn argument was about. Well, he was right. I was on his side. I wasn't really on his side. But, you need to see that. She didn't like that, so, the argument turned where it was between him and her to me and her. I'm like, you know what? Fuck this! You can sleep on the couch. I'm going to go sleep in the bed. I grabbed her pillow and blanket and threw it out of the bedroom, shut the door, locked it. When she kicked

it, the hinges came off the door. So I grabbed her arms around her character outside to go off. You turn the house up, you sleep your house outside. I'm not gonna you're not gonna tear my house. So it was a $230,000 home. The first one I've ever tried to buy. You're not gonna tear it up. And she went to kick it on the outside door. Well, she put her hand through one of the windows, on of the panes and she cut her arm pretty bad. So, I went to open the door and was going to see how bad the cut was, and when I did she swung at me. Out of reflex, I swung back and knocked her smooth out. I caught her before she hit the ground. Told her brother to give me the phone and I called the police department. She wasn't going to let me take her to the hospital. Not only do you need stitches, I wanna know if you got a concussion because I just hit you pretty hard. I did not mean to do that. And so when the police got there, I told them what happened. True enough, they put me in cuffs. I went to jail. And to keep that domestic violence charge off my record, I did 19 weeks of domestic violence class to find out she's the one who needed the dumb classes, not me. That's neither here nor there, because I did learn something from it then. That was the only time that had ever happened in my life. The only time I ever put my hands on a woman and then drugs got into our relationship and she decided while I'm on the road working, that my money can take care of her and her new boyfriend. And that's why we got a divorce. This domestic violence charge is the biggest joke I've ever heard in my life. Uh, I was hot, we're in toxic relationship we’re both

living on the streets getting high and I just done a shot of dope. And she just went to nagging, nagging, nagging and shit from growing up with my mom. I tell her just shut the hell up and let me enjoy my buzz you know, and she wouldn't shut up for 2 hours. I begged her to shut up. So I mean, I didn't hit her. I just put my hands over her mouth, told her, shut the fuck up. Well in this state, if you cover the mouth and the nose, it's considered secondary assault. Cutting off the airway. Somebody, she flipped out, panicked. Somebody else called the police and I told them this and where I'm from down in _____ with the cops would have laughed at her and told her to shut the fuck up, because I didn't assault her in any kind of way. But here in this state, I did. So they arrested me on secondary assault, domestic violence. I did 60 days in the County jail and they give me a no contact order. I got out for 10 days, I'm not messing with this girl. Don't want no part of it. Three days later she calls me. How come I ain't the first one you called to get out of jail? Cuz I ain't supposed to. And I gave in because we had great sex basically. And so I got hooked up with her. We're getting high. I got more dope on me than when I went to jail the first time. A few days roll by, and I stayed out til about 10 days, and we got down to the park and here she goes again. I'm going to city beach park to take a shower down at the bathrooms down there and she sees the bag of dope in my pocket and here she is screaming around the park, I'll suck your dick for a hit of dope, and built this up and the other and just flipped it out. Causing all kind of a scene. Nine-year-old kid called the law. When

the law got there, she was blocks away and I was sitting here and get my stuff ready to take a shower. And uh, the kid said that I hit her. She even told them that I'd never put a hand on her cuz I didn't, but I'm still involved in a no contact order.

R: Hmm.

P: So, I went to jail and uh, went to prison for a no contact order violation. And here I am, a year in December was a year, so a year, three months, four months. I'm not allowed to go out to _____ because of no contact order, which I'm okay with. It helps me stay clean too. But that's all the domestic violence charges I ever had. But doing through these domestic violence classes, I have learned that I was a little more of an abuser that I thought it was. Uh, and I guess it was more mentally and emotionally than it was physically. Uh, and it's got a lot to do with how I was raised and stuff. Um, I don't know, how to put a finger on it, but you know, I learned in the first domestic classes that if a woman's withholding sex to get what she wants. Well, that's a form of domestic violence. So, even with the girl now I find myself doing it and I'll come back, you know, not only with sex, but its kinda like a bribery situation, you know, if you do this, then I'll do this or whatever. And that's kind of emotionally. This girl that I'm with, she's just as fucked up as I am. We're both freshly clean addicts. This is our first real clean relationship. So this is new to us. I mean we don't get violent and we don't even get loud when we get an argument. I mean we both live in a clean and sober house. They don't even

know we're arguing, and we're upstairs above the living room. I tried to keep it that way. I mean once she is loud, I leave. You're not putting me in jail over you getting loud. Fuck that shit. Tell me when you're gonna calm down. But, I see my ex-wife, uh, I, I work, she didn't, I took care of her, my two stepdaughters, my daughter. I put all three of my kids through college, but there would be instances when I come home, I just expect supper to be on the table. If you're gonna sit at home all day, at least you can do is cook, have supper ready, dishes to be cleaned, house kept. That's all I ask. If you're not going to work, just clean up here. I'm not a messy person, our dog is more messier than we are. But, this done happened a few times, but, I'd come home, sinks full of dishes left over from the night before, I just had enough of it. I grabbed all the dishes and threw them out into the yard. You know, don't wanna wash them? Fuck'm we don't need them. And she liked to play on a PlayStation all the time. I grabbed that sucker and threw it out into the yard. It's distracting you from which is your responsibility. And, um, and then I had an instance with the light bill and I kind of laugh about it, but I mean, it's a form of domestic violence. Uh, well my bill was running 6 and $700 a month. Why are you leaving every light in the house on during the day. When you leave one room cut the damn light out, but she wouldn't do it. I'd come home every light in the house is on. It's daylight, open the damn window, well, the next morning when I left, I went to work. I left one light bulb at the house. So, when she left the room, she had to take the bulb with her to have light in the next

room. Well that’s trying to control someone, you know, so that's really domestic violence. I'm not in the right. But I got my point across, my light bill dropped. She heard it. It went both ways. It would come from her as well. So it was more of a tit for tat situation with me and her. She liked to drink. I didn't, I never have really liked to drink. I drink to be sociable, but sometimes it tastes good and I don't know when to quit. I don’t really get violent. My ex-wife bartended for a couple of years, when I got into my first bar fight and she'd never seen that side of me. We've been married 11 years, but she'd never seen that side at all. She'd never seen me lose my temper. And when she seen that that night, she wouldn't talk to me for a week because she was scared. I apologized and told her, you know, I never wanted you to see that side of me. And this was before, you know, I'd been arrested for domestic violence with her. But um, so I quit hanging out at bars after that. I've, I've never been one to let the big guy pick on the little guy. If a guy comes in looking for trouble, looking for trouble? Here I am right here. I'll show you. You're not what you're made of or what you're thinking. And that's basically what happened. I knew that the owner of the bar, he asked me to bounce the bar that night cuz my wife was a bartender and the bouncer was off duty. So I did that. He told me I could sit there and drink all night for free if I wanted to. Okay fine. And I escorted the guy at the bar, three times that night. When he came back around three o'clock in morning, he pointed at me. When he walked in the door, I already knew what he came back for. He'd done got drunk with his

friends and pumped his nuts up and he's early 20's, done get out of prison for 2 weeks. I'd been out for about two to three years at the time. So, I mean, I snapped back into that prison mentality. I know what I'm just gonna have to deal with. And I tried, my ex-wife done the one thing that I asked her never to do, she tried to step in between us, but I grabbed her and went to set her side and then I turned back around. That's when he hit me. That was the first mistake he made that night, coming back to that bar. They said, well, they pulled me off of him four times and they said while I was on him, he was screaming, please get off of me. I'll never come back to this bar again. But like I said, I'll snap back into the prison mentality. I'm not going to stop until he quits breathing. It took them a while to clean up all the blood out of the floor. When the cops got there they arrested him. It was all on camera. Pete the owner of the bar said that was the best fight he'd ever seen in his bar. It was an old biker bar. But people seen the side of me that I never wanted them to see. I ended up, seeing the prison side of me that night. I don't know. I don't know. I know that's nothing to do with the domestic violence, but I think that bar fight led up to a lot of things in our relationship because my ex-wife had been in abusive relationships before. Well now she's seen that violent side of me and she was just like the other girl that I just had the last domestic violence charge. They're both the type that are going to poke you, like see how far they can push you. When they find a point, they're going to push you past it. Both of them were like that. And that's what they did. They, they seen, they

seen the breaking point and they just kept poking. And this was before I had a control of my anger. I don't have a hundred percent control right now. I'm still working on it. It's a daily process.

R: Sure.

P: But I got way better control than I ever had in my life. And at that time I had no control. Okay. That's pretty much what led to the domestic violence.

R: Um, slight change in direction, do you identify as a warrior?

P: I do.

R: Yeah? So, tell me about that, how you identify as warrior and what that was like for you?

P: I'm affiliated, I'm apart of a White supremacist group, Southern Brotherhood, um, and the, well, military starts you off as being a warrior period. Uh, but then when you get into prison, uh, Southern Brotherhood is pretty much stepbrother scenario, brotherhood where we're pretty much the same brotherhood. But, uh, we're brought about for was to protect the younger White boy coming into the prison system. If he's got any kind of self-respect, to stand up for himself, we were there for you. We got your back. We're, we're there to teach you to don't come back this aint no kind of life. Uh, yes I disrespected it by going back a second time, but we all fall. We're all human. We're there to protect them because rape is a big thing in there, especially if you're a young White guy. Smaller weak, they'll pick on you then. It's always a Black guy trying to rape a White guy

down there. They do it to each other too. But um, so that's, you know, I never had no problems because of my size. Nobody ever tried to be like that. Thankful for them cuz I, I would have killed them. We get together as a group, and I guess we do have a stronger warrior side. I asking corrections officer one time, cuz here they call it STG security threat group, but down in _____ three of us got together talking. We're face down to the dirt, wondering if we've got knives, who know, what the hell are we planning and what are we up to? And I asked him, so how come you got 50 Blacks out there sitting in a circle talking like y'all would never say a word to them. He said, Well cuz them 50 Blacks out there just talk shit about what they want to do and they'll never do nothing. One of y'all get something in your head and we got a full blown riot on our hands. I got involved in a riot and it was three of us and we took on 80 people that were adults. We were still standing when the guards got there. We were tired, but we were still standing there when the guards came in and it was like a relief. We just backed down. I don't know how much longer we could have went, but that to me, that's a warrior. You're gonna stand up for what you believe in. You'll fall for anything. Don't get me wrong, I'm not a racist person. I'm a separatist. God put us all here different for a reason. What that reason is, we'll never know til the day we die. But, uh, I think we should have it for our own kind. And because you know there's a reason why, that's just the way it's supposed to be. Now, my grandson is half-Black. Um, I did not disown my daughter for it. She was scared to

death to tell me she was pregnant. I didn't know until after my grandson was born that she even had a baby. But, uh, I asked her when I talked to her, she, I just got one question. Is he a man? She's like, what do you mean? They were seniors in high school? I said, is he still in school? She said, yes. I said, uh, he got a job? She said, yes. Is he good to you and my grandson and she said yes. I said, I can't ask for nothing more, but I don't agree with it, but I'm not going to disown my daughter and my grandson behind their choices. So, I've never talked to this guy and it's probably a good thing because I know father-daughter. He's going to get that talk one of these days. I've always tried, no matter what the situation, to run to the front lines. There's a fire in the building. I'm not gonna run away. I'm going to be one running in. Somebody has a car wreck. I'm not wanting to keep driving, I'll stop and help. Just the other day at Wal-Mart, there was this elderly lady, she had to be 70 years old. She's struggling, trying to put the steering wheel cover on her car she just bought. I turned the truck off and scared the hell out of her, I don't know. [laughter] But, she opened the door, ma'am, I see you're struggling there, can I give you a hand? And once I talk to her, if people relaxed too a bit, I understand I'm a scary looking guy sometimes, but that's the way it's supposed to be. If I believe in it, I'm hard headed. I'm going to stand for it, whether I'm right or wrong. If I'm wrong, I'll deal with it. But if I believe in it, I'm going to stand up for no matter what, whether that's, you know, being the first one on the front line or just, you know, standing up for the weaker person. I just, I

can't turn to walk away. And to me, that's pretty much part of being a warrior.

R: Yeah. So, who do you identify with when you think of a warrior?

P: I don't really relate, but I'll look up to him, that's Chris Kyle, the marine sniper that was killed at the gun range down in Texas. My uncle, my uncle _____ head mechanic over Air Force 1. He retired from the Marines. My uncle _____, he, uh, my uncle _____ is still in the army. He's a chaplain for the United States army. He has property in _____ and he has property, it's like an old dog airport or something. He's turning it into a place for soldiers, were they can come home to that, uh, to give them a place to adapt to, to help them with their PTSD or it's also a place where soldiers can come to before they deploy, to prepare them for what they're about to go into. My uncle has been on several deployments. He's been to Somalia. He's been to Haiti. He's been to Iraq a few times. He was in Desert Storm. He just went over there for the last war. So, those people were warriors. My cousin, he was 19 years old. He was killed in March 6th, 2005. He jumped on an IUD to save his whole platoon. But um, he's hero, he's a warrior. A lot of men and women that didn't come back. I mean this country owes a great debt to them. That's, I mean there's two people that volunteer to go out there and put their life on the line. For what? Ungrateful fuckers over here? There's a lot of them. But um, I shared that for 2 years. That's the one regret I got in my life. I wish I could go back and change. I wished I'd stayed in. I probably wouldn't be sitting

here today, but um, who knows? I've lived a life I lived to become the person I am for a reason. So, to me those are the warriors I look up to

R: Yeah.

P: I know there's, there's warriors in the brotherhood and stuff cuz they stood up and fought. Just this last time, we all stood up and fought. We went on a hunger strike, but we didn't have to fight with our hands. We just quit eating food. It took a few weeks, but we got the menus changed. We got better food in the prisons. Instead of a little peanut butter and jelly sandwich for breakfast, now you get a hot breakfast. Some people might think, well, it's a bunch of convicts, they don't even deserve that. We're still human too. We're not going to be there all our lives. We're going to get out. I mean, come on, they work us off the road for a dollar an hor. They say it's a dollar, but after they get their cut out, made a dollar into 67 cents. When I was working eight, 10 hours a day, 5 days a week, I was doing good to make $80 a month. It's pretty hard when you make $45-50 dollars an hour welding and then you go to prison. You make $80 bucks a month. Yeah, I mean I went through the divorce and started living homeless. That humbled me. Then I went to prison this time. That humbled me even more. So, when I got out and I got this job that I got now, I started out at 12 bucks an hour. I was grateful. I was grateful to be out and have a job. This is the first job I've ever been on longer than a year. Now I make 22 an hour. Nobody knows someone at the company that has been able to start at minimum wage and come all the way up like I

have. It's got a lot to do with my skills. They're looking to open up a factory back in Monroe prison. You can't publish this because nobody's supposed to know about it. They're looking at, and they've already talked to DOC with me and still be on DOC. They're going to send me back into the prison and I'm going to run that factory maintenance. I'm going to get a chance to help other guys in my same shoes, hopefully come out and put their lives back together. Um, my boss offered to buy me a house so I could run my own clean and sober house. I'm on the verge of having something really good here. I'm making a lot of positive changes, not just in my life, but I'm hoping to reach out to other people as well.

R: Yeah.

P: I got out of prison with just the clothes on my back. I had nothing and my bus ticket only got me to _____. It didn't get me all the way to _____ like it's supposed to. But, um, I got here, took me awhile, uh, and I would report it. I've had zero violations in the time I've been out. Uh, I walked back and forth to work two miles, one direction. We had 12 inches of snow on the ground to go report, go to class, and then go to work. And then the company sold me a truck, my first truck in a year. And she must have been out of both that truck, uh, or 2001 during though I had two motorcycles. I've sold one of them. I had a 29 foot sailboat and I sold it. But to come from nothing to make these accomplishments, just starting out at $12 an hour. Uh, you gotta humble yourself and push through.

R: Sure.

P: And I mean, I try to encourage other people. If I could do it, you sure can too. Uh, cuz you just gotta want it. I've done 12 weeks of OP treatment when I got out. I done 12 weeks a T4C. I'm doing 39 weeks of domestic violence, which I don't even know where I'm at in those weeks. I don't know if I'm a quarter of the way through, halfway through, I don't know, haven't kept up with it. They'll tell me when they're done with me. Uh, and I hope when I finish with my DOC, not this May, but next May, that I can continue to have the same attitude. I keep pushing forward. Um, I'm determined not to go back to the streets. Um, but I'm also, uh, the house that I live in, _____, the manager of that house where I live, he's the owner of it. Now it's _____ took it over. But uh, we get together at Christmas time. You know, we do what we call Christmas on the streets. We had 4,000 pounds of sleeping bags and coats and blankets. Dispatched for Christmas. And we went and passed it out. First started in Seattle and worked all the way back toward _____. Just passing it out and feeding the homeless. No, listen, cuz we've all been there. You can't judge a man by what he's going through.

R: For sure. Any other, uh, any other thoughts that you have about anything that I asked today?

P: No.

R: Okay, thank you.

END OF FORMAL INTERVIEW

George

R: What is your, what is your full name?

P: _____.

R: What to do you want to be known as in this study? Oh, you can change your name to anything.

P: Jake. Jake I guess.

R: Okay. What's your age?

P: 35.

R: Okay. Um, so I'm just going to ask you a series of questions that are open-ended and whatever comes to your mind just go ahead and, um, just let me know. Uh, what comes to your mind when I say anger?

P: Frustration.

R: Yeah. Tell me more.

P: Anger. Frustration. Um, attitude. Mmm. Confrontation. About it.

R: Okay. Any other thoughts come to your mind? Uh, around anger.

P: Frustration. Uh,

R: Any experiences with anger?

P: Who doesn't? Um, yeah, I guess so. All the time.

R: Really?

P: Yeah.

R: Anything come to your mind?

P: I don't know. This whole thing with CPS sucks, but what can you do, right? Um, yeah.

R: Uh, what thoughts do you have about love?

P: Love? Caring, stability. Um, family, kids, relationship. Hmm. Um, trust. Communication. Yeah.

R: What are your experiences with love?

P: I mean, just the average. I dunno, I mean, well, I don't know. I don't think, I mean there are no relationships. I mean, I got ex-girlfriends from 15 years ago that still live around, that I talk and deal with or watch their kids and deal with their kids occasionally. So it's like, I guess good relationships. Yeah. Um, actually really the only issues I've ever had really with any women are just last year. So [inaudible]. Yeah. So I mean, I don't know. And I mean, it's, I don't like hate her or anything or, you know, I mean, she's the kid's mom, so she'll always be around. But with all this stuff, the last year, it just kind of more headache and stressful than anything. But then also she does, every time we have to deal with something, it's like she disappears for supposedly anywhere from two to six months for a rehab or something, you know? And then the state plays their games and it's like just another big mess and then the kids get pulled or something. It just, yeah.

R: So what did love look like with her?

P: Um, I guess it was family, kids, some communication. [laughter] Um, it's not, I mean, yeah, stability, well kind of, if she didn't smoke it all away, but um, I dunno, even till today. I mean shoot, she drives a Jaguar, I pay for known and then she gets everything she needs or wants and the kids.

So, I guess stability, family, kids, some communication. Mostly a headache. [laughter] No, not that. I don't know. It just, the whole thing is mostly her, uh, the chemical dependency thing and the problem she had and I think the last few years I'd maybe been kind of oblivious to it maybe.

R: In what way?

P: Like, I don't know. But the last year has got 10 times worse too because of the state and everything. And they like enable people. And I think that's a reason why I'm having so much problems with CPS, is because they don't like a person like me. Good old country boy that's been around here for 40 fucking years and I'm not going to take shit from some lady, that fucking liberal Democrat lady that doesn't even have kids telling me what to do. You know, they can't even freaking take the same class as I have to. So it's like, it doesn't even have a GED to work there. Yeah. So I don't know. It just, it is what it is. Yeah.

R: Hmm. What comes to your mind when I say masculine?

P: Masculine? Like feminite, well kinda like. Like kinda like, um, masculine, kind of like, Oh, what's the way of explaining it? Kind of cocky, maybe? Like, yeah. Like, um, yeah, cocky kinda over sure about yourself or, yeah. Like, Mmm, maybe pushy. I don't know. I guess most people that are not pushy, but kind of, well, I'll say kind of the stubborn, stuckness, kind of like, yeah. Strong going. I don't know to explain it. Um, yeah.

R: What are some experiences that you have in your life with masculine? Whatever that looks like.

P: I dunno, I got to do it at work a lot. [laughter]

R: Okay. So what do you do for work and what does that look like?

P: Yeah. I work as a security guy, we were pretty much like a TSA agent slash state patrol officer. Yeah. And we do every, I mean I travel all over, but I do like nine to five. I'm the swing shift manager. So like we do patrols all over certain things and it's just like a police officer except, we're private. Um, I guess when you put the uniform on, you're always kind of like that, I don't know. Not like, or what did they call that? Kind of like that badge and gun and be type thing. I guess you can't play it off to bad, but you gotta be like the nice guy, you know? But then you get into situations where you gotta deal with this stuff. So you gotta be kind of, you know, that doesn't really bother me much. Yeah. Most of the time just a look and they're gone. Or they don't wanna deal with ya. Yeah. Um, shoot. Yeah. I don't know. Yeah, I would guess like, yeah, because you got to kind of like be a different person when you're in that line of work. Kind of. Hmm. And you gotta let things not kind of get to you as much in a way.

R: What do you mean?

P: I don't know. It's like, you know, I mean I go out and see this, I drive around all night long and see drug dealers and crack heads. People trying to steal me or stab me, shoot me, whatever. But you know, I come home and you see me with my door open and shit. I'm not sitting here with a machine gun or something. [laughter] I don't know. Like, you know, I got,

I don't know how to explain it, but [inaudible] I don't know. You see them a lot of it. Yeah. I mean, you know, it's always like kinda in the back of your head, you know, like if something did happen or whatever, I guess it'd be more cautious or aware of stuff [inaudible] than anything. But like, I mean, I don't know a way to explain it. Like if I'm at the grocery store with my kid or something, you know, I'm standing there, but there's like some weird ass people on the corner. I'm not gonna, you know, I'm going to maybe be, probably go around the parking lot to deal with him or something, you know, or something, that type of thing. But other than that, I guess, I mean, in a way everybody's kind of like that. I would hope or think maybe, well, not everybody. But, yeah. I don't know.

R: Any other life experiences with masculine?

P: No, I don't think I've ever really been in a fight. I mean, maybe in like high school or something a couple of times or something, but that was probably just kid shit. I mean, um, there's probably been arguments and stuff, man. I mean, can't think of anything off the top of the head though.

R: Okay. That's fine. What was your father like growing up?

P: Oh, he was a Lieutenant here for 35 years. Um, he's more easy going, kind of laid back. Um, yeah, I was, I mean, I guess you would say probably like, I don't think there’s a person in the world that would say a bad thing about him. Yeah. He's always, I mean, fair.

R: Hmm.

P: He wasn't the type, you know, like no spankings or nothing like that, but more like timeouts or, you know, stuff like that. But, um, I don't know. He was strict but not too strict I guess. But it also, we came from a family of 12 different kids. I mean, it was me and my brother with him and my mom, but they had, we have what, 10 other brothers and sisters, stepsisters and stuff, and from everywhere, from a Jehovah's witness to the right side of the law to the wrong side of the law. So it's like Jerry Springer 911. Yeah. Um, so like, I dunno, but every time I even think of some of the crazy shit, some of the other kids in, yeah. He's always been fair and yeah, I guess there was nowhere really. I mean, he, there was a few times he got really mad at like _____ or _____ or something for some stupid shit, I think they wrecked his car or something once, but it was nothing, you know, really bad. More like just disciplined. He was more disappointed and pissed off than anything. But yeah, he was usually, he was pretty mellow, calm. But I mean, shoot, I don't know. He was, well, he retired what, seven years ago? He passed away last year when all this stuff started happening.

R: Hmm.

P: Yeah. Shoot. I don't know. He was always there for the kids and we always did a lot of stuff, but I mean, he coached all our stuff a lot of times, baseball, soccer, took us hunting and stuff when we were kids, camping, fishing.

R: Hmm.

P: And we lived on a little farm, so it was always something, you know, yeah. Good work ethic, I guess. Yeah, because I think most of our, most of our brothers and sisters, their kids have always had jobs when they're younger all the way up through and you know, stuff like that. Pretty good childhood. I mean I would think. Yeah. Um, yeah, he's, yeah. I don't think you ever find anybody that will say a bad thing. That's that. You know what I mean? I don't know. He's kind of this that, you know.

R: Hmm

P: Shoot. I don't know. I can't like, I mean every time there was something when we were younger or something, it was always like he was there to be, you know, help or watch us can teach us type, you know? Yeah. Whatever we needed, we always had pretty much and stuff. I think he was more, I don't know. Well we got a couple brothers that are really like ADHD, hyper active and they went the wrong way a little bit. And I know like mom, I think it was because of mom, cuz she had a soft heart and she always wanted to bail him out even to this day and like, well she bailed _____ out just a couple of weeks ago or something. But, um, I think [inaudible] dad was more of the stricter one when it came to that. It's like, Oh no, just leave him in jail for a couple of days. It'll work. It ain't going to cost me five grand, you know, but then he would always give in. So, but um, yeah, I think it was all together. I didn't say it was a good childhood. I mean nothing traumatic or crazy or anything like that.

R: Hmm.

P: Yeah.

R: Okay. Um, so little switch here. What, what comes to your mind when I say feminine?

P: Um, a feminine kind of wimpy guy.

R: Hmm.

P: Pretty much go either way. Guy or woman. Yeah. Um, yeah, kind of wimpy, feminine. Girly. Well, I wouldn't say girly cuz then that'd be kind of be sexist, I guess, but um more like feminine. Yeah. Kind of sissy. Yeah, definitely not masculine. Um, shoot. Yeah. Yeah. Sissy kind of just, yeah.

R: Okay. Any experiences in your life that you can think of and how it relates to feminine?

P: [laughter] So, um, I guess, well there was, I don't know, this was only a couple of weeks ago. So like when we, when we were kids up at the house, like if you fell asleep on the couch or something, God only knows what one of the other kids would do. Whip cream, whatever hot sauce, you name it, uh, paint your fingernails or something, wake up with permanent marker or paint on your face, something like that. Um, so it was funny because like my son, he was over here and mom just dropped him off. And uh, I think he, well, because he'll only let me clip his toenails and stuff. So, and then other than the other, and then when he doesn't want to put his shoes or socks on them means his toenails. The kid doesn't want to wear shoes or socks, period. It's hard to keep them on. But yeah. So he's really

particular about like his toenails and all that stuff being taken care of right before he put shoes and socks on. So, it was funny because I went to change his socks, his shoe, the one that was feet were color, you know, fingernail paint or whatever. So I was like, okay, whatever. And uh, he was like, he kept on flipping out and he wanted the other side painted. Right. And I'm like, okay, fine. Then I think I'll find something. I think I had some fingernail polish, some red fingernail polish, like the other side for him. Right. And uh, then he was happy about it, but then he got home that night and she called me, she's like, what did you do? I'm like, just matched it up, right. It's like, and then she looked at him, she said, what'd she say? She was okay, She's like, wow, that's a surprise. Like, what'd you do? Drop him off somewhere or something. I'm like, no, what are you talking about he's been with me the whole time. It's, you're like, ah, okay. I just didn't expect you to have finger nail Polish laying around. I'm like, well, and then she's like, well what do you have fingernail polish for? I don't know. I just use it to paint certain things on metal and stuff like that. Um, I think I have one thing of fingernail polish or something like that. Yeah. Um, paint tools and stuff like that. Yeah. So that was kind of feminine. Yes. But I don't know, I see full-grown adult males paint their nails and get all. I occasionally go get a manicure, but not often. Yeah. But, um, yeah, cuz it's funny because like most people, like anybody you talk, I mean, I've lived around here my whole life. I mean, most of my younger years, we grew up in _____, spending time over there,

fishing, hunting, stuff like that. Um, yeah. So, um, yeah, most of my friends that know me, I'd probably be like, you know, hello country boy. Definitely, back-woodsy. Yeah, and I, yeah, that's what, well, one of the parent coaches said something about that the other day ago about the CPS people. He pretty much said something. He was like, yeah, most of the people don't have kids, nothing. Don't deal with kids. You do lucky man and GED working here. And it was just funny because he's like, yeah, and then they'll just look at you and have you look like a freaking drunk hillbilly. They're gonna treat you like a drunk hillbilly. And I'm like, Oh great. So just because you're trying to tell me something here. Well, because I was, I was dyslexic as a kid and then I had eye surgery and stuff. Um, but yeah, I had problems and I've never really been that like book testy stuff. That was another thing, like with this class thing and the assessment, if you read my assessment you would think it was two totally different people. I don't even know how they got some shit, unless I just got confused with the multiple choice and was answering whatever. I don't know. But, um, yeah, so we even went and did another assessment, but I don't know if they use that one or not. So, I know there's two assessments, but I think they went by the first one, which wasn't good for me, but, whatever. Um, yeah, cuz the only thing they had me do with just that class for sure. Joel and Joey.

R: So, uh, so what was your mother like growing up?

P: Pretty much just the same as Dad. Um, yeah, so like my mom, I mean, she was pretty, I mean, there wasn't nothing that if there was nothing we couldn't go to mom and dad about, you know, I mean, I would definitely go to mom first before I went to dad. [laughter]

R: So, uh, um, so what was she like growing up?

P: I mean, she was always fair and even, and I mean, my dad, well we can't, I mean, I don't know. We were, I mean, my dad was more like a, he was really old fashion, kind of, not Southern, but he was from _____. Um, and my mom was kind of the same way, like her grandma and granddad, they were really not hillbilly, but you know, they were kind of drew back, you know, _____, _____, Cherokee and Blackfoot. My granddad, he was just like my dad and stuff and my mom too. But they were all pretty, you know, same type of family, know, um, kind of the old Southern type, you know, respect your elders, manners and stuff like that. But mom, I mean, she was the same way as dad, pretty much. But I would definitely, if I needed money or something, I'd go to the mom first. She was easier to work. [laughter] But dad, you might have to hear no a couple times, but, um, no, it's just, I mean, I dunno. They're, I would say they're like pretty much no different than my dad.

R: Hmm. So, yeah. So tell me about your parents' relationship growing up.

P: Well shoot, they've been married, I'm 35, _____ is 34 or something. They've been married, my mom's 73 now, dad just passed away last year. They've had to been married for the last 40 or 50 years at least, because

that house is 50 years old up there. So they've, yeah, 50, 60 years there. And I mean it was a pretty good relationship, I would think. I know that there was a few times they argued back and forth and it was over stupid shit, like _____'s bail money or _____’s bail money. What fucking kid wrecks his car? Cuz yeah. Um, you know, but nothing like violent or crazy, nothing like that. Um, I know there's a few times, like he, there was a few times even as, I mean, I would say that's probably the most pissed I've seen him.

R: Hmm.

P: You know, with like family or loved ones or whatever.

R: Hmm.

P: Eh, there was a few are you man's with mom and her, but nothing physical or nothing like that. You know, just mostly argument. And then he'd go to work and then it'd be fine the next day or the same thing, vice versa. Mom was the same way. And uh,

R: So how did they resolve conflict? What would that look like?

P: I mean I don't there, I mean there was a few arguments but nothing vague but they usually figured it out cuz mom literally from, I mean she's worked on and off through the years, but dad pretty much had it set up where she doesn't have to work and she doesn't have to work now but she does anyways to keep going and stuff.

R: Hmm.

P: But like dad was always kind of the provider and stuff like that and there was a lot of stuff mom did too because like I think they bought the house originally cuz um, mom used to work at the prison, well my dad used to own taverns. You still in the _____ in _____, the card room, _____. And then he owned one down in _____ with his dad. And then he got into the law enforcement and corrections and stuff like that. Sold the bars. It's a Mexican restaurant down here now.

R: Yeah.

P: And then he hooked up with my mom at the prison, I think, or maybe the Tavern he owned. I think she, she worked at a Tavern and then went to work at the prison with him or something like that. And um, yeah, they uh, she, what was the question again?

R: How, how did they resolve conflict? And what did that look like?

P: Everything always went good. I mean I don't, I mean,

R: So you didn't really see your parents fight a lot it sounds like.

P: I mean, I mean there was a, I mean, like I was saying he has, there been a few little arguments here and there, but nothing that, you know, other families, you know, it's nothing to crazy or you know, like nothing violent or anything like that. I mean, I've seen, so my little, my little brother and my older brother _____, my brother _____, they're both like bipolar and they've had a sketchy pass and some sketchy girlfriends and shit like that. And I think _____ right now is dealing with a bunch of court stuff with his last girlfriend and stuff. Um, and then _____ is living up at

mom's house because he's having issues with his wife. But I don't think I could ever say I've had a girlfriend that don't, I mean, dude, all my ex-girlfriends even from high school still calling me and show up all the time. Um. And they live around here too, so. But like, I mean I've always, I mean I would say all together between my mom and my dad. I mean, I don't even think I'd be, I mean, I don't even know if it wasn't for like a good family relationship like that. He was always big on family. She was too. And same thing with our grandparents and stuff. They were all, I mean our grandparents, I mean they were, my mom's grandparents were married for 80 years. They got married when they were like 13 and 14. Yeah. Um, and then my dad and my mom, they were married, say 40, 50 years. Yeah. Then, I mean, they've always been good. I mean, birthdays camping and stuff, family stuff. I mean, when we went camping and stuff, we've taken all the family, even the crazy ones, shit like _____ and _____ and all them. We'd go up to _____ when we were younger and stuff. It wasn't until just the last few years really that the whole family, well they're older and have families and stuff too. They've kind of, you know, split out. But, half the family is like Jehovah's Witness. And then the other half's whatever. My dad, I mean he was never like really big on relationship. I mean he, we are not like not relationship. Um, I mean, uh, religious, um, he would go to church with us and stuff and mom went to church and we always went to church and stuff like that. But, um, I mean I think he, I dunno was just kind of, I mean, I dunno, it was weird because

I'm like kind of the same way, you know? I mean, I go to the church and stuff, but I'm not really exactly sure what I really believe in, you know? Yeah. But I mean, he's never, he would never say a bad thing about anything or nothing like that. And he was always happy with whatever and whatever we did or mom did or whatever. But he was really about, I mean, they, I would say they were always big on family. I mean, and even if I don't care what you screwed up or what you did, they'd always be standing there right there. You know what I mean? And, um, mom was more the lenient, lenient, like, let's do this and this and this, and then which, and like the long run kind of enables certain people, like, so like my brother _____, he's 33 years old and she still babies him to this day. I mean, just bailed him out for like five grand the other day ago or something like that. Right. It's like, God forbid if I asked for five grand, but [laughter] so, but uh, yeah, just little stuff like that. Well, dad, I think most of the arguments in the last 35 years that I remembered was usually the _____ or _____ getting bailed out or wrecking car. Yeah. Um, but yeah, and it was nothing really that, I mean, nothing bad. It was most like, you know, mom wanted to do like buy him a new car or something. And dad's like, why the hell do that? You know what I mean? That type of thing. So it was nothing like really, I mean, I don't know how to really explain it, I guess. I mean, I think it was a great, I mean, I don't think I'd be as far as I want. I mean, I'm probably not as far as some people at 35 years or

whatever, especially since I've had to start all over in the last year. But, um, yeah.

R: So tell me about the, the conflict in your relationship.

P: I don't even know where to start. So I mean, everything was pretty, yeah. And even when we had, because Jared was our first and he's four and a half now. _____ is only a year and a half. It really wasn't too, I mean, she's 40. Okay. So I'm 35, she's 44. She has kids that are like a little younger than me that I've been taking care of since I met her. Um, before all this happened. I even let her daughter and her daughter's daughter and her daughter's boyfriend live at that house for like five months or something like that and paid all their stuff. And I ran my own business too at the time because when my first son was born, I started my own business. That way I could be a stay at home dad pretty much. Cuz I knew there was some issues just, I didn't think they were as bad as what they really were. And I guess, yeah. And then the last year it's just got really bad with the methamphetamines.

R: For her or you?

P: No, her fuck that shit. I've never. I'll take a polygraph right now. The only thing you'll ever find in my system is some THC. Yeah. And that's probably going to have to go away pretty soon. Well, I mean, I don't know. I mean, it's not like I do it at work or I'm driving around or with the kids or anything, but occasionally I like to smoke ever since high school, you know, um, yeah. But you would never even know shit. Well maybe, I

don't know unless I told you, but um, yeah. And it doesn't affect my job or anything like that. I don't do it at work or nothing like that. So it's always like if I have a couple of days off and I don't have the kids or something maybe. But um, yeah. Um, Oh, that was another thing. Or though, so my dad like, I don't know if that will explain. Okay, well my dad is a time of hurt and he was a stickler where like, I don't know how to explain it. Like, I mean like hardcore, like, I mean he had a really good ethics and morals, but he was the type of person, like literally [inaudible]. I remember one time there was something up at the prison where there was some type of issue or he got hurt or something like that room. He wouldn't even take an ibuprofen. That's the type of first thing, you know what I mean?

R: Hmm.

P: Yeah. If it came to any type of drugs or narcotics or whatever, uh, the weed thing, he was pretty strict on too. He was like a federal agent. [laughter] yeah, because there was one time and it would just be because I knew some guys back in high school and this is like the only thing I've probably ever done illegal. Well yeah, pretty sure, but are pretty close. Um, so I had a guy one time and I knew him in high school and that's where we used to [inaudible] before they had all these shots and stuff. You know, you're going to get a week to get some, but um, yeah. So one time he threw a bunch and stuff like that. Well, one time he had to move out and he had a whole bunch of plants. Right. And I was like, Oh cool, I want to grow just to see, you know, I just wanted to see him grow because we

got a farm up there and I used to do a garden every year up there because I used to work for stockers farm and then I had a chicken farm. By the time I was 17 I was a third biggest privately owned chicken farm in the state. And my dad helped me out with that too. It's certified and stuff. But um, yeah, he would just like, I mean, I dunno if that helps explain it a little bit, but yeah, he would just [inaudible] I mean he was always there for his family and he was, he, I mean he wasn't even much of a drinker. I mean he drank occasionally, yeah. Um, but yeah, no, no. So more of a like,

R: So coming back to the conflict between you, you and your ex-partner, what does that, what does that look like?

P: Well, it's been hard. I know like, I think a lot of it has to do with the drugs in the way. I don't know. Because like, she just, I think she's been in denial on, and then like, even to this day, if I talk to her about it, I don't do that, I've never done that. I'm like, Whoa, why are we sitting in this position? You know? So, and I mean, I'm not the, like, I'm not like the biggest cuddly, lovey type of person. I'm not going to be like, you know, I'm not affectionate in public and stuff like that. I mean, you know, I'm just more, that's like a private thing, I think. Well, you know, kinda or whatever. I mean, between you and your partner, I guess. And I mean it's, yeah, I don't know. It just, maybe I'm weird about it, but, um, I mean, I love her and the kids and stuff. It just, some of the stupid shit I've seen in the last 5 years, but I'm not, and, and I don't care. I don't even think about it tomorrow or, you know, 10 minutes from now, it's whatever shit happens, you know,

how much is it going to cost me? Or how can we get it fixed so we can be whatever? But, um, I think a lot of the issues, hopefully this time around and rehab, hopefully a lot of that will change. But I think that's the biggest thing is her being under the influence. But then the thing is I'm not like the, you know, cuddly, what are you, whatever person, you know, just, I mean my boss loves me for that, especially for a security company. But it's funny because like, and that's the thing, I got work, I got to like, you know, I gotta really like, I'm like, man. Yeah, because there are just certain things. It's like you just want to be like, are you freaking kidding me? But you can't really. But it's like, I don't know. And it's like, yeah. So I find myself a lot like double thinking things, but because I don't know, what's an example? Like, so like I know she's had issues with drugs and stuff like that. Right? Well there's been times I've caught her way crack pipe or shit that I've had to take from her and throw away and stuff. And then she denies it even after I find it had in my hands. So that's not mine. That must have been my friend's. I'm 100% positive, It wasn't in this bitch. So, um, but I guess I just maybe, and I mean this is probably the longest relationship I've ever been in my whole life. I've always working my whole life, you know, all that stuff. And yeah, I'd probably say this a little longest relationship I've ever been in, but um, I've never had any relationships that were like bad or violent or domestic violence, nothing like that.

R: Um, so what, what experiences caused you to, um, get the DV order and have to go through treatment?

P: I went confront her on the bank account. So one night she called to see where I was at work called the police, made it up. They came, picked me up as a DV then, right as soon as they picked me up, put me in handcuffs, she already had a U-haul up there, wiped out the whole house, took all my bank stuff, filled all that out, transferred all the money over, and then she had all my tax stuff too up at the house that she took. And then she, that last year between the bank account and that, I think it was all together. I think it was a lot because I think her daughter got like 15 grand and she got whatever. I don't know. I think her kids probably got most of it, but, um, I think it was about like 29,000 and 30,000 because it was my retirement and my taxes for that year, which was about four grand. And then whatever left in the bank account, she left me with like 800 bucks. Yeah.

R: So, so what were the accusations that she made?

P: Oh, what was it? And there was witnesses there too, and the police would not take the witnesses statements because I showed up when the cops were there dealing with it. And I'm like, well, does that make sense? You guys followed me into the driveway. So can you tell me how does that work if you know I'm not there to do something? No matter what with the DV situation and this state you’re pretty much screwed. But I guess she said something about the first time was, Oh yeah, so that's what happened. We

were, um, I was talking to her on the phone and, um, I think she's been having a lot of issues with her teeth and stuff falling out or what do you call it? Meth mouth or whatever. I don't know. Um, I guess that's not even the term now you'd get in trouble for saying that.

R: Hmm.

P: But yeah, so like one of her teeth or whatever she has I have a problem with. And uh, she attacked me one night because the night before I went to the hospital I couldn't use my four fingers, um, because she went off one night and hit me with a chair, after she beat my mom up. And then she hit me with one of the kids, wood chairs, which are like one by one's and broke it on my arm. Well frick, I thought I fractured my wrist or something because my fingers swelled up and I couldn't use it. So I went to the doctor. The next night was, she called the fleece and had them come out. And, uh, so I got, and I even told the cop there, I'm like, dude, are you kidding me? She's like, well, you have any marks on you or anything? I go, yeah, just from when she hit me with the chair last night and I had to go to the hospital. So like, well, what'd you tell the hospital? I told them I fell because I didn't want to fucking deal with you guys or somebody going to jail because it's going to cost me five grand. It doesn't matter if I go to jail or her going. You know what I mean. Yeah. And then, um, and the two officers that were there when they arrested me, they thought they were coming up to arrest her. And then there were two rookie cops, a lady and a guy that looked like they were 19 years old, right? Went into the

house. And I'm standing there talking to these two guys and I'm like, dude, is she going to jail? And I, and the guy's like, yeah, probably. And I'm like, well fuck, I guess it is what it is. I mean, shit, what happened? And then this one lady, this was like 20 year old lady cop comes out and I could just see the look on her face. I was like, eh, it's probably not going to go good. Whatever. Um, and she comes out and goes, sir, you got any marks or markings on your stuff? I'm going, well, just from last night when she hit me with a chair, um, and she's like, Oh, can I see, can you turn around so I can see your arm? And then she threw me down and fucking handcuffed me. And I was like, what the fuck's going on? And these two officers were in shock, like, wait a minute. What's going on? Right. And I'm like, and I'm looking up at them, I'm like, is this right or what's going on? Because I would just talking to you guys, pull in the driveway, will you guys follow me? And let's, and then these guys just shut up. Didn't see anything in the one lady's like, well, you're going to jail for DV. What? DV for what? I mean? Yeah, but, and then I think in the report it said something about, Oh, what was it? [inaudible] I think the report said that she said, I don't know. I've never really actually read the report other than what they told me in court. There's something about her. She said that I think I attacked her or choked her or something, that, um, which realistically, I wasn't there, so, but, um, when I showed up it wasn't good. Um, so yeah, that was that. And then, um, so, and I think that was,

yeah. And then she blamed her tooth fallen out on me or something like that. And then, um,

R: That you hit her and that's why her tooth came out?

P: She didn't, I don't think it ever said that I hit her. It said I choked her and her tooth fell out or something like that. I don't know. Some weird shit or I don't know. I didn't really actually read it, but I know that she was saying something about one of her teeth falling out and I was like, Oh, well maybe you should stop smoking meth. [laughter] So, but um, yeah, so you can see kind of, I'm not like the lovey cuddle. I mean I am, but you know, I'm just weird about certain things, but I got a mouth on me and I say stupid shit. That stuff, especially when it comes to crack heads and tweakers and you weren't on this stuff,

R: What do you say?

P: Well, I mean, I'm, I mean they're just, I mean there's times where like, I've, you know, like I find a crack pipe or something in her purse or something. And you know what, to this day, I've never actually really gone through her purse. I've always seen it laying on the top or something. I don't like going through people's shit. Um, but it was funny because like, I, you know, it's always like laying on top or something when I've seen it. And then that's when I've said something, but then she'll get all mad or something and she's like, that's not mine. I'm holding it for somebody or something like that. And I'm like, okay, well this is a crack fight for something. And then she'll get all defensive and mad or start throwing

stuff or whatever. Or she's like, well you'll never see the kids and then get up and you know, start dragging the kids out. And we all like, well this is ridiculous. Um, so you get either leave and I told her, I'm like, well I'm going to either call the police, get my neighbor down here or call one of the officers at work to come by and watch, cuz I ain't going to jail for something I didn't fucking do.

R: Okay,

P: Yeah. And I think this is a crock of shit in the first place. Even now. I mean, dude shit the last few weeks she was around, I almost had an officer here every day, either from work or the _____ watching if she was around. Same thing with the CPS lady, because yeah, it was just because every time they'd come around with some type of accusation, even if I wasn't here, there'd be an accusation or something. So it just, that type of thing. So it was like more covering my ass than anything. And it just, it's stressful. But what else can you do? It's not like, but if you get mad at these people and tell them off, then you're just in more fucking trouble. And the thing is, is, I mean I'm not, I don't think I'm like a violent person or anything, but I mean who doesn't get pissed off occasionally, especially if they're dealing with you doing shit like this. But um, thing is, I'd probably say stupid shit

R: That gets you in trouble?

P: Yeah, well, like, I mean I told them well because, so our kid, he shouldn't be in... He's autistic and he has issues with others and he’s a daddy's boy

and they pass him around the foster system, he hasn't had any stability until like the last four weeks when we had, I mean it was actually getting them to school and everything else and he was doing better and everything else or that's what they said. But then as soon as they say, Oh, he's doing better, Hey, let's pull him and screw this guy again type thing. And uh, the thing about it is, so this state, well this in town, we've been around here, my whole family's been here for like 67 years. If you go back. Um, and there hasn't been, there's been a few people, like my mom sued the state and had to deal with some people down here. A few of them worked for CPS now and shit like that. Well the thing about it is there's a lot of, and what do they call it? Animosity between the family and people that still work there. And that's the thing. We're I'm getting fucked. They're turning around because my kids have been hurt in foster care. A couple of them lost their license. One guy had more drug charges and half the crack heads I got to deal with at work at night. Um, and I'm like, dude, how do you become a foster parent, you know, you guys could sit there and third degree me on shit like this? Yeah. And I'm not even doing anything. So just, I dunno, I get to talk about it all night long and just, it's the same thing, but I don't know [inaudible] it just, I mean, everything I've seen when it comes to the justice system and the system have, it's supposed to help you and everything, in the last year, I've, I mean, we're literally, I really don't believe in the system or these classes are anything. I think it's to the point where it's just a crock of shit and you guys are making 10

grand a class for four, five, $4,995. Yeah. Um, and it's, it's not, I don't know, It's weird because I see it all of the time at night, because like they won't arrest, even the cops, they won't arrest people unless it's like a Class 4 felony or something like that. But then you got the system that works the same way, like CPS and stuff and then they're sitting here and I mean, I guess I could see, I've seen cases where there are some bad parents and kids getting abused and stuff, but this is like the total opposite. And it's like, Hey, how can we screw this guy? But how can a drug addict still have her kid not be clean once in the last 5 years? But you guys bend over backwards, pull the kid from her every other day, give her back. And I don't even get a visit other than every couple of weeks? So this is that type of stuff, I guess. I don't know. But there's really nothing you can do about it other than sit here and take it from the state with a bottle of K. Y. yeah.

R: Yeah.

P: And it's shit like that. I say that is that off because I'm just, because I got to watch it cuz they don't like a smart ass, I guess. Yeah. Yeah. Um, yeah, I would say I'm probably more smartass then anything and they do not like it.

R: Um, okay. A slight direction shift. Um, do you identify as a warrior?

P: Yeah. I would say, I'm more passive aggressive than anything. Like, I mean, I don't want to deal with it unless I have to or if it's some type of security threat or something, you know what I mean? [laughter] And I mean, I, and I mean, we won't see this. I mean, I do, I mean,

R: Well, how do you define a warrior?

P: I would say a warrior is brave. Well, shit, now I dunno. That's weird. That's a weird one I explained. I guess like there's many different definitions of it. Yeah. It could be a good thing and a bad thing. I would say it just is. Yeah. I would say if you're a warrior, you're more like aggressive, like a more fight type more defend yourself type, you know, like you're out, you're always there to protect or you know, I mean there's always some type of, uh, I guess the way I see it, like if you're a warrior, there's always going to be some type of drama. So, I mean, I guess that's the way I look at it. But then I guess there's some things that could be good if you're like a warrior, you know, like if you're brave and stuff like that. But mostly I think when you say warrior, you know, like you're protecting yourself, your family in a way, which would be a good thing. But then it's not like I'm out just, you know, like it depends on if you look like from back in the 1800s warrior to like warrior nowadays, I guess. But I would say more strong masculine, in charge I guess. And uh, yeah, that's a hard one because I mean, go both ways really bad or good. I mean, I guess some things like when it comes to family and [inaudible],

R: Hmm.

P: I guess you would be a warrior in that way. You're kind of in the [inaudible] I mean in a good way. But, um, I, I don't know if I consider myself a warrior. I mean, I guess in certain points, but not in a bad way. Yeah, yeah, yeah. So, um, but I'm really like a lot of times I'm passive

aggressive. I don't want to put up with bullshit or crazy people or whatever, you know. So the easier the, I mean, the easiest way is the, you know, as nicest as you can do. Well, like at work, you know, I mean, I've had guys come up with knives and needles trying to stab us and I'm like, you know, I've been happy and talkative to him and then the guy drops it, you know? Or you'd be like a warrior and be like bad ass super trooper and walk in and get stabbed with a needle. Fuck. I guess it just depends on the situation too.

R: Okay.

P: I dunno, but I'm really, I would say I'm more passive aggressive and I don't like to get into confrontation during anything like that. I try to keep it to the point where it's more verbal and civil. That way I don't have to get into a situation where I have to like protect my wife or my family or anything like that. So it's more like being cautious I guess. Yeah.

R: Okay. Um, and who would you identify with when you think of a warrior?

P: [inaudible] That's about as bad as the last question. [laughter] um, who would I identify with that warrior? I mean, I, you guys are looking for like an actual person in my life or just anybody?

R: The thing that comes to your mind, that was an influence on you?

P: Superman? No just kidding [laughter] Um, can't think of any really, like in real personal life. I mean,

R: It doesn't have to be in a real life. It could be in fantasy. It could be movies, it could be anything.

P: What was the question again?

R: So who would you identify with when you think of a warrior?

P: I would have to say like, well, I guess in a way I think, I don't know, like I guess I don't really watch that much TV stuff, but when I do have watch like NCIS and stuff like that.

R: Hmm.

P: Like those comedy cop shows and stuff like that. And I would say a warrior. I guess you should ask that question probably first before the last one. Then you really started thinking about, but yeah, so I guess because like a warrior, I would say people would. Yeah. Warriors. So like in the job market people, like have you ever seen NCIS at all? So, like a warrior, like I would say probably like Gibbs or Tony, you know, where they're upstanding, brave like kinda like protectors in a way, but not in a bad way. I don't know. I guess protect and serve type people. Um, and then, uh, um, yes, I would say like people in authority positions that are there to do good in a way.

R: So in a way you are, by that definition in your profession and what you do?

P: Yeah, I guess so in a way. Yeah. That goes back to like, yeah, I guess you could just explain it like 50 different ways. Yeah. So I guess if you're going that way, uh, it would be, um, yeah, it's kind of weird because like my job, you gotta be like three different types of people half the time, you know, it's always something, but, um, I dunno, that's weird.

R: Hmm.

P: Yeah. I guess in a way I would be, but I guess I don't think about it because I'm really passive aggressive. So like, I mean [inaudible] I try to be that way, you know? I mean, it just seems like situations usually go a lot easier and we're that passive, you know, whenever you, so it's like, I dunno. Um, shoot, I don't know if that answered the question. I can't think of anything else.

R: Um, are there heroes or warriors in the past that you've been influenced by in your life? [inaudible].

P: Well, I mean, I know some friends and stuff that were like, uh, they're in the military and stuff like that and you know, um, did I look up to, um, I guess in a way. Um, I've always been pretty good friends and always there to help and no matter what it is, it gets done. Yeah. Yeah. They're pretty cool guys. Other than that, I mean, I can't really think of anybody. My dad, I looked up to him a lot and my mom.

R: Um, so are there any other thoughts that you have either about masculine or feminine or your dad and your mom conflict, your past relationship, anything that we've talked about today that comes to your mind?

P: No, not really.

R: Okay, thank you.

END OF FORMAL INTERVIEW

Mark

R: Um, so what is your name?

P: _____

R: Okay. And, uh, what is a pseudo name that you'd like to go by?

P: I'd just say Mark. Mark.

R: Um, and what is your age?

P: Uh, 47.

R: Okay. So this first question, um, what comes to your mind when I say anger?

P: Adrenaline. Um, emotion. I just wonder. Yeah, kind of. I don't know, hyper like, I want to say loss of control, but not really like, like, I guess you don't, it's a, it's not a voluntary emotion. It's like, it's automatic. It's not, uh, it's just like out of control emotion. Like it just comes on and it's not something you're, you know, you don't think about laughing or whatever, it just comes on. So it's kind of like, uh, I dunno, I guess automatic almost. Yeah. Well, I'm trying to think of like reaction. I would say adrenaline pushed or I don't know, just, yeah, just,

R: Mmm.

P: Reaction, I guess. Reaction. That's what I wanted to say, yeah, that's kind of it. It's a reaction.

R: Okay.

P: Anger is kind of a reaction.

R: Do you have experiences in your life that you can think of relating to anger?

P: Since I was how old? Um, yeah, pretty much, I've been through anger management before and not for a whole year. The first time was through a treatment center and I did, it was kind of voluntarily, honestly, that treatment center for a year. Um, this one's involuntarily, so, um, so it's, but I've, yeah, because of my childhood, I had that anger since I was in a little, I bet a lot of fights. This isn't from fight towards drugs. It's from an accident I got into when I was 19. [pointing at face showing missing teeth]

R: Hmm. Tell me more.

P: Uh, like what?

R: Just experiences I guess with it.

P: Mmm. Just put me in a lot of situations I didn't want to be in. Yeah. Um, that's kind of what I mean by reaction. It's like you're, all of a sudden you're in a situation. It's not, it's a negative one, so you don't want to be there. And, uh, my anger can affect me. I've got a lot more control over it, over, over the years, but I especially this last year. But, uh, anger is like, the word anger, it’s like, uh, violent I guess. Uh, I don't know. I don't know how to explain it. Uh, mentally violent. I would say, it's just I mean, I don't know. It's probably a lot of fights. Like I said, uh, having to defend myself when I didn't want to deal with that situation. Um, I mean there's an experience, a reason why I'm in domestic violence and with my ex-girlfriend. Um, just the situations with my mom when I was a kid and then just going through school, you know?

R: Hmm.

P: Those are kind of basically my overall experiences.

R: Okay. What thoughts do you have about love?

P: It's highly important. Uh, it's something everybody needs. Uh, more people should open themselves up to it more. I think people were real closed off in society and, uh, just think people are afraid to show emotion or, or to help. Just basically helping somebody who's like isn't for me or just show me love, you know, showing like public love, not for that individual person, just for caring about people, care about everybody, you know, not just an individual, but it's just having, having love in your heart or whatever and just giving a crap about people around you instead of just thinking about yourself.

R: Do you have some experiences that you can share about love in your life?

P: Honestly, the only love I… well my dad, when I was a kid, tried to get custody of me and he was my stepdad. He wasn't my real dad, but I had his last name. He adopted me when, when I was little and he saw how messed up my mom was. So he was trying to try to, uh, adopt me or I mean not take custody of me and gave me away, from her and I wasn't even his kid. So that to me is love. And then there was girlfriends and stuff, um, I fall a little harder than they do. I pull back. Hope I don't do it. I'm not like that anymore, but that's how I had been in the past. Um, I guess, cuz my mom, I was looking for it tremendously and uh, I become more dependent lately in the last few years. Um, I felt love from my mom

every once in a while, bits and pieces. Uh, but that's pretty much my experience as far as that goes.

R: Yeah. Tell me a little bit more.

P: I'm not sure what exactly you mean as far as what?

R: Um, just yeah, your experience with love and what that's like for you.

P: That's, it's, it's been pretty minimal. Uh, I've, I went through a heavy childhood, so I just kind of isolated my whole life and partied my whole life and just now starting to get my, my, my act together. So it's just been very limited because I've been a very nonsocial person most of my life, cuz um, I'm a, I'm a recluse kind of a, you know, not really an introvert. But, yeah, love in my life has been minimal. Just, my dad tried to help me, but it was just, that was just, you know, when, when he could get a hold of me. I lived in _____ with my mom, so we were far away when I was a kid and then we moved to _____ and he was here in _____ the whole time, so I never was close to him much. Um, he's the only one that can really show love. My brother's very cold, doesn't. My aunt, I guess my aunt, she calls me on my birthday and she really cares about me. She's always checking on me and worried about me, but all the love that I felt it's always been like at arm’s length. Like either I wasn't, I didn't, I didn't stick around or they didn't stick around or whatever. But yeah, it's never been like a consistent thing with me being like, like family. Like I've never been close to my family or my family around me a lot, it was just mostly isolated. So, yeah, my mom was tough on me when I was a kid.

R: Uh, what comes to your mind when I say masculine?

P: A tall chest, pushed out broad shoulders, posture, uh, football, no fear.

R: So, um, can you think of any experiences in your life where you've seen masculine play out with yourself or others?

P: I was raised by my mom mostly, so I was, I didn't have a dad around much. So, there, there would be times when I, something that caught my eye or attracted me, uh, wasn't masculine. And then I found out later my friends would laugh at me or somebody would laugh at me and be like dude, like that's girlish. And I'm like, you know, I'm not okay. I didn't know that. It's weird how like maybe then music or something and uh, then I'm like, you know, Oh shit, you know, I'm not trying to be, and I tried to be a flamer or you know, or feminine, but so that it was very abrupt to your, to your ego or whatever. When you find out that you know, you like this chick flick that was on and you weren't supposed. [laughter] So it's like, it's kinda like, you know, you have to learn more. Oh I guess I'd be more masculine. I guess. You find out the hard way.

R: Uh, so your friends socially when you're younger give you a hard time?

P: Yeah, I mean I wasn't feminine or anything, it's just, there was times when I, I really liked a movie and my friends were like, what are you gay? I'm like, it's like kind of shocking to the system. Like, Oh, I didn't know I wasn't supposed to. And you know how it's like, and it's, you know, you grew up there to learn that you do, who cares what anybody else thinks, but you know, it's to describe this, this question, you know, that's, it

shouldn't be masculinity. It's like, okay, you know, I was raised by my mom, I watched movies with my mom. That's why I thought was okay to watch it. Then, you know, I had to learn the hard way. It's like, Oh wait. So let's just say I got really into football after that and only watched Rambo. [laughter]

R: You had mentioned just a minute ago about your dad and your stepdad, but can you tell me about your father and or father figures in your life growing up?

P: My only father figures were my mom's boyfriends. Um, my dad, I guess, let's see, I didn't, he was around when I was really little. My stepdad married my mom when I was around six months, seven months old or whatever. And uh, yeah, I didn't, I didn't meet my biological dad 'til I was 21, so I didn't know who he was. I talked to him on the phone when I was a kid, but he told my mom not to let me get a hold of him until later. But, um, um, yeah, my dad tried to be, like I said, we were in _____ for, from 8 'til I was 13. And my dad would try to, you know, get me to come down and visit and try to spend time with me and tried to get me away from her to give me a real life. He was a great Christian man, so he was trying to give me stability and when I was in _____ I could to do whatever I wanted, you know, we were always fighting and she was always drinking and, and uh, so, uh, so I didn't have father figures. Mostly I was around her boyfriends, um, my dad tried to take me back and when I was in ninth grade and I spent a year with him, but I couldn't be with him. He tried to

teach me structure and it was just too intense for what I was used to doing. I was used to running around doing whatever I wanted. My mom couldn't ground me, she couldn't, you know, it was a physically abusive childhood, because that's the only way she disciplined me. But, uh, she would take, you know, she would take a lot out on me. But uh, um, so, but for a year when I was in ninth grade, he took me in for a year. He had a new wife and two kids. And uh, so I stayed with them for a year. I was trying to go to school and I had to bike, go to the gym after school. I couldn't go anywhere else, couldn't go see my friends. It was kind of like being babysat, you know, I had to go there every day and not be able to see my friends. I started sneaking out at night because I decided I didn't want to be clammed down like that, you know? And um, um, after a while the cops brought me home a couple times and then he just said, he couldn't handle me. So he just sent me back down to _____ and I was sleeping on my mom's back balcony. But, so he made that attempt, uh, for a year. But, you know, he wasn't around me a lot. We were separated for whatever reason, most of my life. Um, I did get to see him again a few years ago, about three or four years ago. Um, but I hadn't seen him in 26 years. Um, I found him on the internet. I'd come out of treatment and was, was really gung ho to do good and all that. So I found him on the internet. He was 90 years old. I got to go visit him. I got to spend 2 months with him before he passed away. And that was a godsend. And, uh, then I went back to using. So, but I deal with those. It's very sporadic, very, very short time of being

around a father figure. Uh, that was pretty much it. Um, I met my biological dad when I was 21 and I hung out with him for 2 years, but I hung out up here for 2 years. But just keep like he would try to be a dad or he didn't even apologize for never being in my life or I just didn't, there was no connection between us. It was just, you know, it was, we were just strangers and, uh, so after 2 years I just took off, went back to _____ and just never, never talked to him ever again. So I pretty much isolate a lot of my life. But uh, yeah, it's very spray, sporadic, uh, uh, father figures in my life.

R: Okay. Um, what comes to your mind when I say feminine?

P: Ah women. Peak. Beautiful. Pretty. They think a lot different than we do as far as women are. So they think more of a feminine way. Umm. When I met back up with my dad for the last 2 months, I got to spend with him. I was hanging out with him and his wife, of course. And she just kept ranting about how different men and women are and how we think different. So I thought that was pretty funny. She would, she'd talk about it a lot. But uh, so anyway, yeah. feminine is just different than masculine, that's for sure. Opposite.

R: Well, and you, you had mentioned earlier, um, a little bit about feminine with the movies that you'd watch with your mom. Do you remember other experiences where that's come up or you've seen that in maybe people that you dated or other experiences with feminine?

P: Mmm, I mean just music really. I mean, sometimes I hear. Uh, I used to sell cars and I was checking out a Cadillac. I was, uh, moving cars around, uh, do you know where we needed to park them? And Mary J Blige came on and I cranked it up because it sounded killer through the system. And I caught so much crap from the other salesman. I was like, bro, the music was perfect though. And it was, you know, that's the only thing I can think of, its the music. Bro it wasn't her, it was just the way it came through the speakers, it was perfect. It just sounded better in that system. And so I had caught crap about that. And, uh, I mean that's kind of only my real experience, I think the feminine, uh, as far as I'm concerned, other than my girlfriends. [laughter]

R: Tell me, tell me about that.

P: Um, I've been a pretty hardcore drug addict since I was 17-18. Um, so a lot of my relationships were under the influence driven.

R: Hmm.

P: Um, I would like to verify that I didn't just decide to be a drug addict, I was, my child was pretty screwed. So I, uh, I, I mean, I didn't know how to deal with people for most of my life, I haven't even known how to deal with people, uh, normalcy. Uh, so, and just the last few years I've really learned, uh, you know, been through a lot and done enough counseling and treatments to start to learn things, learn how things are supposed to be. So, um, I just haven't had a lot of social experience. Um, I don't know what else to say.

R: Okay. Um, you talked a little bit earlier about your mom, but what was your mother like growing up?

P: Um, well, I mean, you start to remember things about for your life at about four years old, um, we had a farm, in _____. We had horses, we had chickens and pigs and, and, uh, my dad was a life, and this is my stepdad, the one I've been talking about, you know, that's my dad. Um, he was a life insurance agent in, uh, in _____ and he basically bought her a ranch. She wanted a ranch and wanted animals. She wanted all that. She wanted the red pickup truck to haul bales of hay. And so he had that. He gave her that. And uh, when I was 8 years old, but right about my eighth birthday, she took off. She took me to Alaska with some guy she had met in a bar and just left my dad. Like he gave her this farm and gave her everything she wanted. Uh, he had, you know, he was a life insurance agent, so he had nice vehicles and uh, he was a very Christian man. And she left him for a guy she met a bar and she took me to Alaska and we were all over _____, _____, _____, and _____. Um, I lived all over _____, just because she just, she would run from her problems since you couldn't, my mom never had any friends. The only friends, she had were her boyfriends and she had a lot of them and she, she'd kicked me out of, out of a hotel room because she was with her boyfriend and she'd left outside, literally in _____. I was in my underwear. She kicked me out of the door. She was so mad at me. She kicked me out. Her boyfriend was coming over and I wouldn't go to my

friend's house or something. I don't remember what it was but I was in my underwear and she kicked me out in the snow. There was snow outside. Uh, we lived in a basement. I was pounding on the basement window. And, uh, um, I've had to pull a gun on her boyfriend before when I was a little kid. I had a single shot 22 and uh, um, that's kind of, you know, she's always drinking. She always worked in bars. I was, I became good at pool because all the bars she worked in had a pool table.

R: Mmm.

P: Let me see, yeah that's the life I had. That's pretty much, that's the best description I can give you on how, you know.

R: So what was it like during your teen years with her?

P: Just, I was taking off doing whatever I wanted. Sneak out of the house. By my teen years, she moved me down to _____, and I was sleeping, living in the back, on the back balcony. It was my room. Uh, we were right by a big river. So I just hang out down by the river. But you know, I just started smoking weed, doing LSD and uh, you know, I was a chaotic kid cuz you know. She did any, any, uh, anger, anger, aggression or anything she had that day or whatever she was mad about. She took it out on me. She would hit me, throw things. I mean, uh, she's just screaming, screaming and yelling at me all the time. Um, there was a time when I had to punch her to get her off of me. She wouldn't stop hitting me and I couldn't get her off me. I hadn't hit her and I was only 10 years old. Um, so sorry, my, my teenage years. Um, anyway, it's all been just been like

that. It's kind of, you know, it's just, it was always a sporadic. There wasn't anything, nothing solid, nothing, we constantly moved. Uh, she married some guy out of the newspaper, uh, who lived in a hospital bed just so she could like have a place to live. We moved into his house and he was in the hospital and she just met him. And it was just chaotic, chaotic life. Uh, I'm not saying all the times were bad, but you know, there was a time, like the neighbor gave me a dirt bike one time. It was a dirt bike something to play on, you know. And so, you know, there were times I had a blast, you know, kind of playing pool at bars when I was a little kid kinda, you know. That's cool. Uh, ya know, but there's a few good times.

R: So, tell me about your parents' relationship. What did that look like? And I know your mom, you said your mom had quite a few relationships, but what, what did that cycle look like? yeah,

P: Yeah. Domestic violence. Yeah, anything surrounding alcohol. You know, she always had a bag of pills too. She tell you go get her pills. She had a sandwich bag full of pills and um, but she, I guess she got bored or whatever. Um, you know, when you're 8 years old, I remember them fighting a lot. Um, yeah, I mean as far as I knew everything was good, but you know, you're a kid, you don't know, you're not paying attention. But she left when I was 8. So it's just been all, you know, a bunch of crap boyfriends ever since then. She had been married twice, married some French guy. She's was always just trying to come up, I think. I don't think my mom loved anybody. I think she's trying to come up. I think that's why

I'm the opposite, because I've seen how she treated people and acted stuff. Uh, so, but anyway, as far as her relationships go yeah and there was nothing solid, nothing, nothing healthy.

R: You said a lot of domestic violence?

P: Yeah. Um, her boyfriends were always threatening me, or like I said, I pulled a gun on one of them, uh, cuz he was coming after her and he's trying to pound through our door. And I had a gun at the door and he opened the door. I said, get out or I'm gonna shoot you, you know, he took off running the other way. Uh, it was just like that, you know. My mom didn't have any friends, so that's how she was, that's, I mean, to give you an idea of what kind of person she was. She didn't, I don't know. She was just out for herself or because she's been mentally screwed up that she couldn't, you know, have one relationship. She couldn't stand just being still in one spot, you know, or, you know, I don't know. I don't know what was going through her head, but I know it wasn't solid or it wasn't, um, secure, not secure at all. So, yeah.

R: So, how did your parents deal with conflict in their relationship?

P: I was too young to, to, to see it. I don't know. I mean, things seemed pretty normal to me. We moved from one, one big house in a neighborhood to a farm, so, and that's what she wanted. So I don't remember ever seeing them fight. Um, but I was very little, you know, when I was 8 years old that all separated. So I don't know, seemed like it was alright. Pretty short time.

R: So then moving with your mom and the subsequent relationships that she had, what did that conflict look like in those relationships?

P: You know, they were just slapped together, slept together, boyfriends, you know, just whenever she could get a hold of. My mom was attractive. She was, you know, blonde hair. Uh, she's a little overweight, but she was, you know, for her age group she was attractive. So, we're usually out on somebody's boat or, you know, it's someone's trailer or, you know, we'd go to their house and stay the night. I'd be sleeping out in the front room or whatever in hotels. Like I said, our hotel room one night she kicked me out because her boyfriend was coming over. Yeah. They were always chaotic and just, you know, I think my mom just had mental problems. And so even, you know, the guys she was with couldn't deal with her or knew that they didn't want to be with her for very long. She was just mean sometimes. She got mean.

R: So, tell me about the conflicted relationship that you had with your partner that got you into treatment.

P: Um, drugs is the first thing. Homeless was the second part, being homeless together, and um, she was, uh, documented schizophrenia and bipolar. So, uh, there was that and then there was alcohol of course. Um, yeah, there was just a time I had met her when I was, uh, in, in a sober living house and we meet at a park one time and hung out. And then we saw each other a couple more times, then I didn't talk to her for about a month. And then I got a hold of her again and that was right at Christmas

and right at the end of Christmas. And I got laid off from my job and I wanted to be with her and not in a sober living house anymore. And so I got an apartment, but it was a communal, uh, bathroom and the kitchen kind of thing. But you got a room and there was a fridge in my room, but that was it. And, uh, so I stayed there for a while, but she could stay with her mom, but she was just back and forth. I wasn't allowed to have anybody live there with me, so she would just stay for like a week or two or whatever. And then, um, we couldn't find another job. It was in _____ and I didn't have a car. And, uh, where I was living, it was too far away from anything. And, uh, she was driving me to work, but then, uh, that job laid me off. So, uh, anyway, I ended up losing my apartment, so we moved into her van. She had a minivan and then we went to three of those and we were just living on the streets and just partying. You know, we'd go, go eat and stuff. And we never got a job or anything. We just wanted to be around each other. We didn't want to break up, it was a codependent relationship, you know, we didn't want to be away from each other. Um, so, uh, yeah, just, you know, we'll be homeless doing drugs, drinking. Um, and I'm not pointing out her psychological part because that's usually the problem, she was trying to straighten me out. She was trying to, you know, come, let's get straight, let's get straight. You know what I'm like, and I just, I was mentally messed up at the time, uh, broken, I guess you could say. I was just really broken, from my life, my childhood. And uh, she tried, but I just couldn't get myself to get a job and

get, get responsible again. I don't know what was going on in her, you know, it was just a bad, bad contradiction between being codependent so much that I just, you know, I had a lot anxiety and stuff and you know, was scared. She's gonna cheat on me if I went to work and all kinds of things. I was pretty messed up at the time. I wasn't very independent and, um, I just, you know, it just, it's all a big snowball. It just kept, you know, accumulating, accumulating, accumulating. It was just getting worse and worse and worse. Uh, you know, with the drugs and not having a job and not having a place to live. And it's just, it lasted almost three years and towards the end there it got violent, you know, the drugs and alcohol and not sleeping and, and uh, the head games we played on each other. Yeah. It was a destructive relationship and uh, it was pretty much both of our fault and both sides, you know, not, not one of us is more than the other.

R: So what happened?

P: Uh, just towards the end it just got, I mean, basically what it comes down to, I was too broken to straighten myself out. Um, it was necessary, I'm in anger management now, but this is the tail end of my court stuff. So I've been through IOP. I went to treatment with IOP, graduated IOP a few months ago. Um, keep myself together. I live at my work. Um, I work, he gives me a lot of hours and so I just focus on work. I play video games. Uh, I'm just doing other things to focus on, you know, other things instead of, you know, going back to that life, I want to improve. I want to, you know, have a real life. I want to improve. I want, you know, and nothing

happens overnight. I've been messed up in the head for 30 years. It's gonna take some time to straighten things out. It's not going to happen overnight, that's for sure. And so I'm doing much better than I've ever done. I'm much more mentally stable now, much more coherent to what's going on and being responsible. I'm still having, you know, struggle with responsibility for it. I'm a clean person, but if not, it could be cleaner. My, uh, my bedroom full of full clothes and my kitchen, everything stays clean, but like my bedroom is destroyed. And, um, it's just, you know, just moving up through life and trying to be, you know, always maturing, always becoming more responsible. Everything takes time. But I am on the right direction now and headed that way. Not, not looking back. So, ah, yeah about it.

R: Got it. Okay. Um, what do you think of when you think of a warrior?

P: To be honest with you, it's everything I've said to you and coming out where I am. I've pretty much considered myself a warrior. Um, I see a warrior in two different ways, also because I'm Christian and there's Christian warriors too. Um, but basically it's somebody who's, who's been through hell and came out somewhat stable, um, you know, learn from it and uh, and does something with it, uh, as much as you could possibly, you know, you can or want to apply it to yourself. But yeah, I've come out and concrete whatever, whatever battle you were in, I guess, no matter what it might be. And uh, coming out on top and, you know, not gloating from it, just living, just being it, you know, kind of thing.

R: How else would you define a warrior?

P: Just the typical sense of, you know, coming out of the military or whatever, a battle. Just someone who's been through a lot and you know, still kicking, not, didn't give up, didn't, didn't, didn't cower, didn't, you know, stood up, push your chest out, you know, broad shoulders, stand up straight, you know, don't, don't break down, don't, don't weaken.

R: So who do you identify with when you think of a warrior?

P: Spartans. The movie 300? I dunno, there's the, the lead actor, I don't remember his name anyway, I learned a lot from that movie. I had no idea, uh, how back in those days they, they were, and I respect that. Uh, Braveheart was a movie, I've seen a hundred times. That was the real times. So it was either you could fight or you couldn't. And they had to deal with some gnarly, crazy stuff that I had no idea. The plague. And uh, just the stuff the English was doing. I'm a little bit English and I'm ashamed of it, but uh, yeah. Braveheart and a Spartan. Uh, the movie 300 Spartans. That's, yeah, definitely warriors.

R: Yeah. So why do you identify with those characters?

P: Just that, that at those times you'd better do, there was no laziness. There was no sitting around getting fat. It was, there was you better train and you better be, you better if you want to survive, you've got to be on your toes. You better be on your game. You better be practicing, training every day if you want to be, you know, just to survive. You go to battle with 10,000 men, you're not fighting one, you know, not just one-on-one fight. You're

fighting 30. I'm around you, you know, swinging swords at you, you know, you better be on your game. and you cannot cower. You will die. And on top of, you know, the government they were dealing with and they had some sick stuff they had that they were dealing with some sick things back then. Yeah.

R: So, are there other warriors throughout your life that you connected with and or identified with other experiences?

P: That comes up specifically warrior?

R: Yeah.

P: I mean, I don't know about being specific and be being aware of your, I see my dad who was not my biological dad that fought for me. I see that as definitely a warrior and he was a very Christian man. Um, so I definitely see my dad was a warrior. Yup… Yeah.

R: So I'm noticing some emotion.

P: Yeah. Yeah. I love my dad lot. I honestly believe it was God, the reason why I was able to see him again before he died. I hadn't seen him in 26 years. All of a sudden I was allowed to go see him for a couple of months. There's, that had to be God. I don't know what, any other words?

R: Pretty strong influence of a warrior in your life,

P: Yeah. Yeah. He fought for me. Anything else? Next question.

R: Any, uh, any thoughts that you have about anything else that you have about any of the things that, you know, we've been talking about?

P: There's a customer we're doing a job for right now. I spent 3 days over at his house and this person is very verbal about being American. Uh, uh, I told him I graduated culinary school and he said, Oh yeah, his wife's a home-ec teacher. And I took it as, I think he might've just been mentioned it. But after you were talking about how about every beat, you know, it would be American, you know, the, that masculinity, it makes me wonder, was that a dig or was he just pointing out that his wife was a homemade teacher? I kind of took it as, you know, but anyway, overall this whole thing is, is, uh, uh, all the, all the questions you asked me to put everything in a lot of things into perspective of, you know, what I look like on the outside because everything I've been through and I can't help how things went. Um, how am I perceived on the outside is kind of every question, all of these questions you asked me, all the running, all the coming together, that's my big question. It's how people perceive me. And do they understand or care to understand or do they just judge. I try my hardest to help people and uh, in my, uh, to my, uh, ability and to keep myself happy without hurting anybody to my ability. Just be good. People don't agree with how I want to be living my life. I get a lot of influence of wanting me to be clean and sober and, and be a Christian man. You know, I am a Christian man, but, uh, I have to be happy also because I've been through a lot and I'm coming out the other side. I want to enjoy my life. I don't want to be put, but I don't want to be, I'm not, I want to be, I'm gonna be who I am within reason. Um, so that kind of puts all that, everything you've

asked me and kind of puts that into perspective. Like, it makes me think about, you know, how do other people perceive, what do I look like to society is what I'm wondering, uh, you know, or do they just look down on me automatically? Cuz I know who I am comes through. You can't, I don't think I can hide it if I want it to. And I try to be as absolutely, you know, society cordial in society as I possibly can and not try and be something that, you know, not try to be a big brute or, you know, try and push you beyond intimidating me. Anybody. I just want to get along in society and help out, help what can and when again, and that's my intention. So that's just one thought that came out of this little thing is you know, whether or not, okay, so looking at all this and everything, we just went over, you know, so how people look at me then, Oh, you're in anger management and then does that make me a bad person? Or just somebody who's trying to fix themselves and wasn't really up to it. They teach you, it's, you know, you gotta stop blaming everybody else and take on, you know, your responsibility. Well, yeah, I was responsible for it, but when it happened, but it's do you take out whatever done that? If I, if I wanted to go, if I had been through this life, do you think I would have acted like that or done that? You know, so yeah, I do take full responsibility, but at the same time I didn't want to be there. I didn't ever want it to be like that and I never asked to be. That's it.

R: Okay. Mmm. Any of your thoughts about a warrior, what a warrior means to you and your life along those lines?

P: I hope society sees me as a warrior. A good one.

R: How come?

P: Oh, I don't know, I hope they don't look down on me as a weak person because of the amount of drugs I've done or things I did in my life. I was in the midst of my crack habit when I went to culinary school. For 11 months, I stopped smoking crack for 11 months. I went to culinary school, had it, I'm 35 years old. I dropped out in 10th grade and I went back to school when I was 35 to be in culinary school, to do something. I want to be a chef. I want to try to get a chef. I was working in and finding restaurant at the time, so I was trying to be a chef. I stopped my drug habit and graduated. I mean, I was a maintenance drug user. Um, you know, I just smoked crack, but I did it and I went to work every day and they never knew. So, you know, there was more of a dependent thing. It was, uh, uh, so anyway, um, through my, just my history and everything bad that I was doing, I was trying to do something good and I was trying to be something, but I couldn't change the psychological. You can only do so much. You can't just become the person you want. It takes a cycle out, psychological process. Um, and I've learned over the process of my life making these changes. It took me a full year. Every time I wanted to change a character defect, it took a full year to change that one defect. And I have 30 of them, so one for each year I take drugs. But anyway, so I just hope that people don't look down and doubt on me and go, what a pathetic person, you don't know what I went through, and you don't know where

I've come from, and through that to get here now. And I hope that you can look at me as a, as you know with respect, even though I haven't got what you got and not who you are, I'm trying as hard as I can to be a nice, calm, everyday citizen. That's it. Because my life has been chaotic too my whole life. So I'm trying to be like you and you know, I'm trying to learn to be like you as best I can. So that's about like I have bought that.

R: Any other thoughts?

P: Nope. Hope it wasn't too much.

END OF FORMAL INTERVIEW

Ted

R: What's your name?

P: Full name?

R: Yeah.

P: _____.

R: What do you want to be known as?

P: I'm gonna pick Ted Cloverfield.

R: You want to go with Ted?

P: Yeah.

R: Okay. What's your age?

P. 34.

R: Okay. So what comes to your mind when I say anger?

P: First off, it would be like, my first initial thought was like punching walls. Um, anger often and reflect about myself. I have a lot of anger that I know

I've built up over years of just childhood stuff. And growing up, anger is often the easiest emotion to use and it's a vast emotion. And the fact that, you know, people will often use anger when they're secondary hurt or little sad. When it first pops into my mind and was thinking like breaking stuff like punching walls, you know, outbursts of anger.

R: Yeah. Tell me more. What comes to your mind when I say anger?

P: Oftentimes things where I was angry or, why did I get angry? Um, as soon as I was thinking about there was a few incidents where, you know, I got angry and because of that anger and how I acted, um, I, one example was I was um, just to sibling arguing with my sister and you know, out of anger I had thrown a metal sign that I had and it flew across the street and stuck in the neighbor's garage door and it caused more damage. And at that moment it dissipated the argument between me and my sister. But now because of that, you know oftentimes, like earlier today, my stepson, he has a toy crane. It fell on him cuz he was playing and out of anger he kicked it and then got upset because it was now broken. So not only was he in pain, but now he was sad because he had broke his toy that had just fell on him. So it's, it's a hand in hand type thing where you know. He's just a lot of time, out of anger, I would hit walls. Like I said, as you know, and then I would learn that I'd have to resist or refrain from that action unless I wanted to walk around with swollen knuckles or even a busted finger for like a day or two a week. So a lot comes to mind with anger.

R: Yeah. What else? What else comes to your mind?

P: I mean, one would be like domestic violence. The fact that, you know, anger is from what all the classes I've gone to. I'm in treatment. I have graduated and passed it, you know, often times anger is the leading cuz of decisions that make domestic violence happen. Um, more in depth. There's not, I mean, like I said, it's kinda hard when it's just said emotion of anger pops to your mind is out there. I think people would probably just reflect on the time they got angry and why. So I mean not much more.

R: Okay. Um, what thoughts do you have about love?

P: I thought these were going to be a lot easier questions. [laughter] It's, I do like how we all read Romeo and Juliet. Well I've never read it, but um, I noticed the ideal of love or having that compassion in that undivided way, um, partnership and just that knowing that you could rely on someone else through thick and thin. I mean the whole, just the idea of it is amazing. You know, like I grew up and I watched my parents going through some stuff. Um, it was kind of not like a lot of people or childhood they would go through, but my stepdad was an old school, like, you know what I'm saying? You fell in love with your high school sweetheart. You ended up marrying her, you know, you do what you needed to do. And I watched him work and provide for me and my brother and my sister. And I mean [inaudible] that unconditional love that he already had for us was, you know, it was taken for granted for until he passed. So I mean, but I was raised up on that, like seeing how he displayed affection and how no matter what, like, I mean I would break stuff and he would just be like,

just sigh and be like, okay, now we've got to clean this up. And it was nothing like, I mean did it, it was everything I took for granted until he passed away. And, um, when I was in my early teens, so when I grew up, it was all the things that, you know, he would tell me, I wouldn't realize when I got older and I did. And then, you know, I missed him maybe more. Um, movies kind of give you a false image of how love is, you know what I'm saying? In my story would happen. Um, there was a kind of, uh, a major bump in the road and it really tested our compatibility and our relationship. And I feel like, you know, love is, it's not just a one shot thing. You know what I'm saying? It's gonna be a lot of forgiveness and mistakes and like, you know, compromise on both ends. It's not just going to be that fairy tale where you find your princess in a tower and you get to carry her out, you know, you slay the dragon and you live happily ever after. It's not, it's going to be constant things that you know, world pandemics, you're going to be dealing with stuff that constantly tests that love. And the ideal of love is that, you know, its for it to be stronger than all of that combined. You know what I'm saying? You fought to be able to overcome all this and as long as you have that second yang to your yin, you can, you know, it's, and nobody likes to be alone. So, I mean finding someone you're compatible with and you can figure out love. But I mean. The idea of the love alone is like asking what you think about air. You know, you need it, you want it, but you don't see it. And it's constantly, every day, you know, it's one of those things that is just not easy. I mean

really not, you know, it's to have fairy tale like Oh I'm better off alone, but when you get alone it's not what you want.

R: Um, what other thoughts come to your mind when I say love?

P: It's debatable cuz nowadays, you know, you get like a man and a woman, but there was so many open genders, or like you know, we can have men and men married. So I mean, but love is just kind of the thing, you know, you marry, you live together and not necessarily you have to be married. But like I love my dogs but they drive me crazy. Like, you know, I was just trying to clip toenails earlier on and I'm getting like punched in the face and I'm having to wrestle them down. And it's just like a simple nail clipping, but like seeing them play and I'm just like simple stuff. Like I wouldn't want to get him out for a walk, but then when I get a out for walk, they were having fun. They're making me laugh, you know, I'm enjoying it more than what I thought I would, you know. And I love that. Um, same with my stepson and you know, he drives me up the wall, especially now with the school closure going on. He, I mean, it's like every five minutes it's like dude, enough is enough. You're driving me crazy. But then when I'm not with him, it's that absence of you're missing that. You know what I'm saying? Like you complain about the house being a mess, but then when you clean up the house, you realize it’s absent without having those kids there, you know, it's like, so you love that chaotic, that getting bounced around and when you're trying to sleep and you're waking up and just staring at you and you're like Children of the

Corn and you're like, Oh, okay. Too much. It's 11:30 in the morning. But um, what comes to my mind with love? I mean, I, I have a passion, love for skateboarding. Um, even though it goes back to like relationships, you know what I'm saying? Like I fallen countless time. I've scarred myself and broken bones skateboarding, but I still go out there and I skateboard. It's not the fear of falling. It's the thrill of like that feeling I get when I'm just riding my skateboard or when I happened to go do a trick I've been wanting to do and knowing just that, that feeling I guess is necessary. It's so hard to describe that, you know, people will look at you like, why you skateboarding? And you have bruises. I've got myself internal bleeding, falling like you know, and it's just an undescribable feeling. I think that's hand in hand what love is, you know, people describe love as getting you high, you know, like a drug. Cuz when you're in it and you're with someone and it is so available. Like I said, my love for my dogs is not the same as for the stepchild, like I have for my girlfriend, you know, it's all different. Right? I love my brother but I mean I call him pasty white, lazy all the time and you know, he needs a tan. He honestly, he does, he doesn't get out much. And that was before the whole Corona, whatever, you know, going on. He just, I swear he's got a skin condition, but um, so love is another one of those tricky ones where, you know, it's tricky. You could break it down to an acronym, you know, each letter stands for something, but each one just as important as the next. I mean it is, you think of the Titanic with Jack and Rose and me in this, you know, on crushing, like

two we'll have never met before and one luckily gets there and they meet and madly in love and it lasts for a day and a half for it. Tragically the whole ship goes down and one of them, you know, but she still holds that jewel for the rest of her life, but she lets it go at the end of the movie. And again, those movies give us kind of the image of what love should be. But then, when you get out into the real world it's 10 times like more complicated. And so, I mean it's, it's really a broad one like anger, where like, you know, love is definitely, I mean you can't live without it. I mean it's definitely stronger than hate and it's definitely needed.

R: Okay. What comes to your mind when I say masculine?

P: So, I mean I dropped that as cool. So I mean that's, that's type of stuff like my girlfriend does. I mean she's got a whole master degree and stuff like that. So it's masculine is like, I think of Johnny Bravo that cartoon character, that's all they call them in his hair and he goes to the beach and he's got the corny like pickup line, you know, and he's all, flexing his abs and you know, masculine. That's pretty much what I think about it. You know, like some of the, not to stereotype the Jersey shore, but you know, some of them guys that, you know, they're more concerned on how they look, on their masculine self, where like they have the muscle, the money and the cars, you know, and the girls come along with it. You know, it's the masculine thing to do. I mean, I really don't even know the broad definition of masculine, but pretty much when it comes to my mind is the Johnny Bravo character. You know, some over-ego, crosses the line, corny

pickup lines, like never really gets the girl, but he tries to get the girl so, and Johnny in case you don't know, he's like the cartoon network back in the day. It was, you know, he had the blonde hair and comb it up and he would always do the finger gestures.

R: Um, what other thoughts come to your mind when I say masculine?

P: Not really sure. Cuz like I said, I'm masculine is kind of like, I don't really have a lot of figures in my life who I would consider masculine. I have a friend who I considered older brother and he's more egotistic, like he's all about the show. Like, you know, he's got to buy his cars and he's got a flaunt them cars, you know what I'm saying? And he's got, Oh, I got these new rims, you know, and that's more of his ego type and I want to put them in that masculine thing. So the most of it is just trying to glance back through my memory, of who I can link to that word masculine. Um, so the cartoon is probably Johnny Bravo, um, is probably the best one. Um, but a lot of my growing up and stuff like that, I didn't have a lot of masculine guys, you know, maybe that, I'm trying to think of the show that all the women, like the movies that came out with them all dancing?

R: Magic Mike?

P: There we go. That's the one. That would be another masculine type of person who I would think of when you say that, you know, like knowing that I would never could be or would want to be, you know. I started doing some ab workout because I work at fast food and I realize all these Whoppers I eat every day is um, I was like taking a shower and I had an

epiphany. I was trying to flash it and nothing was going on. So I was like, man, this is out of control. Like, and I'm not having, I'm a slender guy. But it was just my personal look at me like, man, I, I got you. I was like, I just, you know, I was like cooped up, not working. It was just the effect of fast food. And that's more of my pride than anything. So I don't really have much relationship with the masculine. I mean me, the word is so big, I just think of like a masculine and like, it's not even like a one way or like, it's like what mask do I wear Linley? But it's, I'm still trying to think of a masculine figure I had in my life besides that cartoon figure. And there's nothing really coming together besides the movie Magic Mike. That'd be another good example of that masculine type of person that you know, is just, they're more of a show, you know, like yeah, they look really great, but a lot of times are not intelligent. They don't really exercise the mind or that muscle. And it's more of a just a over masculine of muscle. Uh, yeah, it's nice to, for like sexual appeal to a woman that, you know, but then when they get with them they don't have that experience. So like the IQ or you know, schooling, you know, they don't have that type of thing. And it's just cuz it's more masculine over anything.

R: So, um, what was your father like growing up?

P: Which one? You want the biological one or my stepdad?

R: Lets start with your biological dad.

P: He was a real piece of work. Um, from what I heard, um, he was real bad into doing drugs and stuff like that. First off, um, I guess it was like coke

was his thing back in the day, which it was early. Like I was born in 85, so, but, um, I don't have a lot of memories of him. I was born in Alaska and like I see pictures from my mom's photo book and just from pictures I have. But, um, when we were, me and my sister, when we were younger, he basically, the story I was told, he calls CPS on my mom and when CPS showed up, she had some guys over there were like smoking pot was what I was told. But there might've been some other stuff there. But basically we were taken from my mom and placed in a foster home, which, uh, while we were at the foster home, um, we were heavily abused by the foster people and, um, we were there for a while. I know my mom struggled to get us out, but, um, a lot of that I was like two and three years old. Um, so I barely remember it, but, um, the foster home was so bad, they shut it down after we got out. And, um, the state awarded us the money that we got later at 18. But even after we were removed from foster home, we weren't allowed to go back with my mom for a little bit. Um, we were assigned to my grandma who's like, she's awesome. Um, so we were over there for a little bit and then it took about a year and a half, I think, from what I've been told as a growing up and asking question to get back fully custody with my mother. Um, and then, uh, we were just average low-income, poverty, family. We moved around a lot. But you don't realize that you're poverty stricken 'til you get up all the life, you know what I'm saying? You don't realize that when you're growing up, it just, you're growing up, you know, you not realize that you live poor until you

grow up and you see other people living poor and then you realize that you live poor. But, um, we bounced around _____, _____, _____. Um, when I met my stepdad, my mom would say, met my stepdad after the whole custody stuff was done and overwhelmed, and I think I was like four. About that age, then from four, he raised me as his own. And he, like I said. He was an amazing man. Um, I wish I could've picked up more from him when he was alive than I did. But yeah.

R: Um, okay. So what was your mother like growing up?

P: Crazy. Just, my mom, I talked to was one counselor. She tried to tell me it looks borderline abuse in S L clubs and um, my mom, she was cool. She really was, she was tough. She was, I do think feminine, like in a sense that she was working on a fishing boat while she was pregnant with me. You know what I'm saying? Like, you know, when my sister was two years and eight months older than me, but um, she was working on a fishing boat. They hung net fishing nets on like line. So they like, they worked hard. Um, we were in _____ for the latter part of my childhood til we came to _____. Like two, four years. And then we went back to _____. We got paid, they got paid to go back up there. My mom, she was tough. She was iron tough, like she was loving, like we had dinner every night, you know what I'm saying? Like you get your hand smacked if you try to like eat the cantaloupe before dinner was ready and you're like, mom, I'm starving. Like she had, it was 20 minutes you gotta wait. We all had stuff like that. She, um, she was an avid workout, jogged, like

she was tough. Um, also mean, um, few times though, like, you know, I remember the first time my mom hit me like, you know, I called her the B word and um, we had a coffee shop and she took two steps and took a swing, right hook at me and connected and cut apart in my nose and a little bit on my cheek with her diamond wedding ring. And um, it was probably the last time I called her that until later on in my life, that was like a teenager, like, um, she was domestically violent towards my stepdad, but he was so calm and chill about it. Like, I mean, she would throw a plunger at him and he would just duck and it would stick to the wall. Like, I mean, and he goes, just be like _____ you're overreacting. And he would go for a drive and come back and it would be cool. So, I mean, the counselor I talked to, she tried to say it was abuse and I grew up in an abusive home. I don't feel like that, you know, I don't, I honestly. I'll feel that, that you know, I feel like my mom did the best she could to have raised me and she did a good job. As I said, she was loving. We had dinner, we had everything we needed, we had more than what we needed, but she was tough and mean. That was, I mean, one time she let me borrow a car and I was told to go get potatoes. So I go to pick to the potatoes. I go pick up this girl, my buddy and his girlfriend and I think we had someone else. There's like four people in this car. And it was like a tour of the Prius. I get pulled over by over there at McDonald's. Cop said I failed to stop all the way. My mom was walking back from the YMCA. As I'm being questioned by police officers, I'm looking up, the girl that I liked said, isn't

that your mom? And she was walking down the street. She recognized the car before I even realized it was her, my mom was pulling me out the car in front of the cops and is like punching me through the window, pulling me out and like I think she kneed me in my gut. Start smacking me in the back of the head, like yelling at me cuz it's been over an hour and a half. I've been gone the whole time. The cop was trying to tell her, maam, we can't let you do that. And she's just laying into me like straight punching like left and right. And there's my mom so you know, I'm just sitting there like, I'm sorry like taking the punches. I ended up being let go because the cops said after like having my friends see, my mom literally beat me up in front of them. They were like, we ain't gonna do nothing about it. And she actually got in the car and she was like, you better be home before dark. And she drove off. So I mean, like I said it, I just feel like my mom was raised a boy the best she could, like in her own eyes. Like, I mean, like I said, she gave me the keys to go get the potatoes. I'm the one that messed up. So I feel like there should be some consequences. This is just my mom. She's great now. Like she's out living with my grandma. She's a mile down the road, you know, after losing my stepdad, it was her husband, um, dealing with life. She, um, actually was, uh, admitted to a psych hospital for a little bit. Well, she did good there. She was cool. It was just weird visiting my mom there. You know, usually she's the one who visited me in institutions and weird places like that. Um, settled her down a lot. She got a dog, the dog is overweight, but she walks it every

day. I'm living with my grandma. My grandfather passed away about a year and a half ago. Uh, so there's just my grandma and my mom out there and this overweight dog. So they're doing good. She was going to come down, but with everything going on, I told her not to but that's just related to the Corona virus. But yeah, my mom is an interesting person. Very interesting person. She's chilled out a lot, but she smokes a lot of weed though. But that's okay. [laughter]

R: Ok. What other thoughts come to your mind about your mom growing up?

P: She didn't have an easy job. I know that, mother of three. Um, like I said, when my dad passed away, um, it kinda spiked the whole family and drove us all in separate ways. Like she didn't know how to handle it. I don't blame her. She had just lost her loving partner, husband, even though there was a bit of stuff going on before he passed and while he was passing. But I know it devastated her to beyond belief, you know, so,

R: Mmm.

P: So my mom is very interesting. She very, she's go a caring heart, um, due to the fact of me living on the streets, you know what I'm saying? There was oftentimes she wanted to, uh, help out the homeless. She actually brought them in and we'd give them coffee when you're nodding out on the couch. And I'm just like, mom, you can't do that. There was a way to help and this is not helping, but um, she cares very deeply, like very deeply. I dated this one girl for awhile, we lost a home together and even after we broke up and separated, my mom was still going to meet her, um,

this certain individual and cut her hair and do all this other stuff. And it was just my mom, you know what I'm saying? I would show up at her house and ask, What is she doing here? Ah, I'm about to cut her hair. And she brouht her over like lawn gnomes and stuff for her garden. And I was just like, this is too much. But um, like I said, you know, had to sum her up in one word. It'd be loving and tough. And I know that's two. But she was tough. There was, I mean she did fishing in _____. She's very interesting like, I mean she's just calmed down recently now cuz she's getting older but it could be the marijuana. She's very, I love my mom without a doubt. Like I would, I tell her all the time, like, she had raised me, my oldest sister and my younger brother and you know, she might've not have raised us like people would suggest or how they would do it. But she raised us, you know, and she did a good job. You know, I know without a doubt. Love my mom. Like she did not have it easy. I wasn't a good kid. You know, so it's cool. And our relationship is good. Like there has been times where like we would go a year or two without talking and some people might think that's weird or whatever. It was just me and my mom going through stuff. I had a lot of resentment. I held a lot of resentment. I had a lot of anger towards women because of her. And I just, I needed my time and my distance, you know, so that's all patched up. Mended. We'll, we're good now. I mean, we're still kind of dealing with the loss of my sister and she just kind of had a heart condition and passed suddenly a few days before her birthday. So, people were trying to

criticize my mom as she wasn't coming down there fast enough. She wasn't, you know, and it was just my mom, she was like, you know, this is how my mom is. She goes, well, I have a hair appointment. I scheduled it out three months ago. It's my hair appointment, you know what I'm saying? And she doesn't handle death really well. And that was also with my dad's too, you know. So, but she came down, she sat by my sister's bedside. But she was there. So that's what it is. So I mean it goes back to passionate things with my biological dad, _____. I was with him and I was try to drop off Christmas gifts to my niece and nephew. It was like February. So I was like two months behind. But because of me doing that, I honestly wanted to take a nap that day, _____ actually paid for my sister's cremation, and the whole cost. It was not cheap at all. So things are being in the works. They got it all taken care of and they're about to give her stone for the grass area. So it was, it just goes to show that relationships even though I wanted money at first, it paid off in the end to help my sister. You know what I'm saying? Noone expected that out of him. And it was cool, cuz it would've been like five years before all that was taken care of. So yeah.

R: So tell me about your parents' relationship. I know that your parents had. I know you had different parents, but what were your parents' relationships look like?

P: Like I said, I was too young to recall anything from, um, my biological dad and my mom. But they were young and in love and got together and

then nothing happened. You know what I'm saying? Like, it could have been my dad trying to chase a life of drugs and selling drugs and going to prison or whatever happened. Um, they drifted apart obviously. Then there was like anger between the two of them. There are things that happened that, you know, I wasn't really informed with because it was for my own good. So then, um, my stepdad who adopted me and my mom, it was an ideal couple, like he would work hard and help her. He would pull a 10 or 12 hour day and than come home and mow the lawn cuz she wanted the lawn mowed. Do you know what I'm saying? Like she was more aggressive towards him. Like he'd be taking a nap on his day off or if he even had a day off and she would be like, why are you so lazy and smack him in the back of the head, like get up dude. And then like I said, there was um, I mean my dad would have done nothing, he took her shit all day, every day. Like, I mean even with her fist and jealousy, accusations, physically abusing him. Like, I mean like smacking him in the back of the head and calling him names. And like I said, I witnessed punches being thrown across the house, um, out of her anger. Like my mom had a lot of anger, so I mean, I don't know, it could have been the Irish in us or what, but growing up it was what I thought a relationship should be, you know what I'm saying? Like he never once talked down to her. He never once smacked her or anything. If it got real bad and she was smacking him, he would just leave the house for like an hour or two. Like he literally would take his dog and leave and just go for a walk and come back. And he

would ask her if she's calmed down. Like, I mean, so growing up, the relationship I seen was like, you know, you stick it out through thick and thin. And then like I said, my mom towards his passing, basically left him on his death bed and started dating another guy while he was still alive. I mean, so it's where that anger, and I don't want to say hatred towards women come from, but I had a lot of anger towards women and relationships and all that. Cuz when he needed her the most, she bailed on him. And, it wasn't cool, but it's what she did and it's done and over with. So, I mean, like I said, it took a lot of years to get past that. But like I said, we had dinner every night, you know what I'm saying? He would go to the food bank. Things got better when we got to _____. They got an income. So like they weren't fighting over money. Like, I mean he loved her so much. She wanted to quit smoking and after 27 years of smoking he stopped like that. Just instantly like okay. Like they wiped off all the pictures cuz they used to smoke in the car and the house. And it was the thing to do. Like everybody's seen those station wagons and the couples and me and my sister were in the back making fun of people, like mocking the people driving behind us and we would get some good people. Like they would find a place, the two hours of visiting like, Oh man, well this is the best guy we had in mind as they drove, they'd imitate our moves and we would sit down, entertain ourselves through a car ride. But so I mean he quit smoking for her. I mean my dad literally like loved her, like the novel and the books in the movie. Like, I mean it was that type of love that

my dad had for my mom and my mom had it back, you know, and towards the end, she panicked when he was getting to his death. So, now _____, my biological dad and my mom, they talked like once or twice. Over the years they communicated. My mom could call up _____ and it's not going to be like a F-U click, it's going to be like, Hey, what are you doing? I mean, what do you need? Like, what's up, you know? So my dad is real interesting he's super like counseled, meditated over the years. Like he's an interesting, not in a good interesting way. It's just like, okay, interesting.

R: Yeah. Um, so how did they deal with relational conflict?

P: My dad and mom, um, there really wasn't too much relationship conflict cuz he was just a chill dude. Like even like I said, like if there was money issues he would go and get a third job. Like, I mean he was that type of guy. Like it was like he was awesome. Um, they kept it like they wouldn't argue or really fight in front of the us, the kids. Cuz like if he did he'd be like, can we talk about this later? _____, this is not the time. And she'll be calling him more names and this and that. And he usually be like, this is just not the time cuz the kids are around. So I mean I grew up in a house where there wasn't really conflict about money or food or clothing even though there was, you know what I'm saying? Like they kept that from us and I feel like that's how it should be. Like you know that I never had a worry about a coat, it might be a hand-me-down from my sister, but it was a coat that I had. And the conflict usually came from my mom being angry

and he would just leave that situation. I mean he would just be like, okay, I want to go for a walk. Let you cool down. I mean, it was weird in the sense that, I mean it was the typical relationship where the guy did everything right and when she got upset he would just let her calm down and he would take a walk or you know, he would go for a drive to the store. Like half the time he would drive down the block, park the car and just wait an hour and come back. And like he never stopped giving up on her. The conflicts that I could see were just my mom being jealous or angry and taking it out on him. But I mean it was weird growing up in the sense that like I didn't see them. Like I didn't see my dad ever like accuse her of anything or like have any conflicts with her. It was more, my mom was angry and like, I mean when I say angry, like she hit me over the head with a phone until the battery came out and you know, she had called 9-11 to call the cops on me and the battery fell out and they thought I was assaulting her. And then I left the house and they brought me back home being a runaway. But like conflicts? It was like they worked it out. Like I said, if we had money issues, he would figure out a way to get another job, whether he was working two jobs or not and she would stay home with us. I mean, it's not like I really got to see too much of them, like having an issue and then defusing it, it was already diffused by my dad and then my mom was like, okay, she would calm down and it would be all better, you know.

R: So tell me about a conflicted relationship that you have with your partner.

P: The one right now?

R: Yeah. What got you into treatment and or currently?

P: What got me into treatment was a bunch of bad choices, including signing up for treatment. Um, what happened was, I honestly don't know. Um, I was working a lot. I was working a day job and I was working a part-time job. I was gone a lot. I guess she started getting lonely. I mean, I don't think she was working at the time though. She had lost her job. So I took another job at _____. I'm working nights. Somewhere along the line, a high school friend contacted her and one thing led to another to them basically having like intimate sexual relationship. And when I found out about it, I was devastated. Um, so I went back cuz when I got with her, I gave up everything I knew, um, from like living on the streets and now I was doing illegal activities and choices. I went back to thinking, you know, one I went back to using drugs, then I started to sell drugs, and then I was struggling to find work. And what led up to it, let's see, I went to jail, they put me on lithium, I got out, and then again decided that I didn't want to take the lithium. I was still trying to sell drugs and live that life. So I was out. I was constantly lying to her every day. Like, you know, out there, the whole hiccup with that whole thing. You know, I didn't feel like the relationship was over. I just was acting like the relationship was over. Um, I told her I forgave her, that I wasn't mad at her. Um, but in my heart I just wasn't making the right choices. I didn't know how to handle or cope with the pain I was experiencing. So I went back to what I knew. I was

living a life of stealing and drugging and, um, just everything that doesn't have a relationship around it. So after being incarcerated once for a DUI, uh, drugs on me, um, a few charges I got out. When I was incarcerated they gave me a dose of medication. Lithium. What led up to this last thing, I was to my best recall, I was out all night. Staying over at a friend's house and used some drugs the night before. I slept it off. Um, but I was going on like a three or four days without my lithium, kind of manic up and down. I don't want to say psychosis, but I showed up at the apartment. I didn't really, um, remember too much besides like starting the argument, kind of yelling at her. Um, I know I grabbed her shoulder. I threw a shoe at my stepdaughter, a shoving match, um, and just not all good. So like, and it was in front of her. The embarrassment was it was in front of her boyfriend, the daughter's boyfriend, um, and some friends. So I basically started argument, got physical with the girlfriend and the daughter in the doorway, literally probably pushed my daughter and stepdaughter away for the rest of my life and intimidated and scared her. Ended up running and going to jail. So because of that, um, it was an assault DV two cases. So, and then for the priors it would be, um, my assault fourth and fifth assault on DV. So when I was in there I thought I was going to do a lot more time, but a conflicting issue we have is communication. I feel like we don't communicate well. And, I mean, we have some things like age difference and stuff like that, but, um, I just get upset, like before I even came to this appointment, she was on her phone and I know she's just

checking emails, but it's like I'm sitting right there and I'm going to be gone most of the afternoon, evening time. I just don't feel like she's giving me attention at all. I just laid down and then she comes in there, she's like, well, you just disappear. I'm like, so I feel that there's things that we could work on and because of what happened, I don't feel like we haven't really discussed it. And it's that typical every time I bring it up you get mad. So I know we have some communication issues that we need to work on. I mean, but I mean we care about each other though. We love each other. What happened sucks. But I look at it like not only did she forgive me for all the stupid shit I was doing and I did. If I would be in that situation and if I were to do that choice, I would hope that she would forgive me and give me a second chance. And that's where that love comes into play. Like I don't want to just be like, okay, we're done. You know what I'm saying? I have to look at it like what happened if I got lonely and felt like she wasn't around. And then out of nowhere this other females gave me attention. You know what I'm saying? I hope that she would at least hearing me out and maybe like, you know what I'm saying? Like I don't, I don't think you should just cut that person like guillotine off, you know? Like compromise where you give, you take. You know what I'm saying? You're going to make mistakes, you're going to have to forgive and it's going to suck and it's going to hurt. But it just what it is. You do that, or you start over and that same person or that next person could do the same thing, and then you just play that roulette of back and forth, back and forth. You never trust

someone, you never get intimate. You never want to be in a relationship. And it's that spinning cycle of craziness that we all live, but definitely communication. Yeah. Yeah.

R: Okay. Um, so do you identify as a warrior?

P: I would say so.

R: In what way?

P: I've been through a lot that I have never stopped trying, even when I felt broken. Wanting to give up whatever it be, my incarceration times, you know, because of choices I made. They put me in a psychological, uh, mental ward. So like it takes a lot of overcoming and patience to deal with the people in that area alone. Not to mention, um, being homeless, you know what I'm saying? While I was out there, there was a whole new way of life, you know what I'm saying? Like I had to learn how to like be a survivor, like instinct kicked in. Like it wasn't worried about rent or nothing like that. It was how am I going to eat and where am I going to sleep tonight? That was about the only thing I really was concerned about. Oh, how am I going to stay dry? And I was living on the streets with a dog at the time. So, um, in a sense a warrior is that no matter what, all odds are stacked against me. I felt like a Spartan warrior where like I'm going to go up against those odds no matter what. Like it may not come out as a victory, but I'm going to take my defeat and learn from that and come back. You know what I'm saying? What has knocked me down I, I, I learned from it. Like I learned from those mistakes. Like, you know, I said

I want to go back to jail, but I mean that had been proven wrong. You know what I'm saying? Unseen forces. But in the sense of what a warrior is, I feel like I'm fierce and strong and determined and unstoppable. When I put my mind to it. When I'm going after it or when my mind of getting work done or whatever, it'd be like trimming a tree or like when I am actually everything is working, my mind, my body is clicking, I feel like I'm unstoppable. I feel like any obstacles in my way or that's going to stop me, I feel like I could overcome that. I had proven it over and over again like, and I mean there's been like, they got me manic bipolar. So there's been some low times in my life. Well I really, you know that they've been some, a lot of like having a soul searching and look and do like is this really worth going on? Like, I mean is this really worth trying? Like I mean I've had homes taken from me. I had a home, dog, vehicle. I lost everything more than once. Like literally like just clothes on my back, living on the streets and I've climbed up. And how do you overcome those challenges. I had to learn how to adapt and I had to learn how to survive and I had to learn, not necessarily play the games, but I had to jump through hoop after hoop for whether it be this appointment, or that appointment. Meet with these people. Do that or this. And I mean, while I'm working not where I want to work at, but it was a job and it was income for family and the warrior mentality is still there. I was like, I'm only looking for the next gang. Like, I don't want to say like I'm like conquering out there, but I'm only looking for how to better myself in the

sense that I'm not content with just being at my job right now. Like, I know there's more for me and I'm going to get there. I just don't know how. It's just not being content that's, that's as you know. Once you get to the top, you know, I want to be able to pull my next people up with me. I want to be able to keep growing, you know?

R: Yeah. What other thoughts come to your mind?

P: I think about one captain in the Sparta warrior movie. Just like the Wolverine from the X-men. So I think of a warrior, like one that, you know, is able to operate solo or with a team. Um, fierce. Definitely strong, a leader. Um, a warrior would be someone that never gives up no matter what. You know, if you have that warrior mentality is just, you know, a lot of like I listen to this one rap group and they often refers to themselves as the wasteland warriors. They have a lot of overcoming challenges and stuff, then made a career out of rapping. Warrior in my mind is just one of those, like wonder woman. You know what I'm saying? A warrior, they fight. The good against the evil. They have determination. Someone that you want to be like, you know, You look at like great warriors that do so much, my ideal might be different from most, but you know, just, I feel like anybody that overcomes, like I said, struggles like, you know, fight out drug addictions, homelessness, incarcerations, and just mental agonies that, you know, if you don't stay strong in your mind, you lose, you break down. Like, you know, you may not come back out the same. But you know, if you survive anything like that, some of the hardships, like how to

go fishing on the boat in _____, that's experience. But anything that doesn't knock you down or kill you, you know, you survive. You could be classified as a warrior.

R: So who do you identify with when you think about a warrior?

P: My first thought is Wolverine from X-men. Just not because he's got like steal spikes, but just like I grew up not really popular. When I grew up it was all Sci-Fi and how could I escape my reality by relating to something else. So X-men was just one of my popular things. Wolverine was my favorite character. I felt like he was always so cool like even before the exo-skeleton and the claws. Just how he was an outcast from the rest. He was a loner. He already knew immediately what he was doing. He knew where he was trying to go. He didn't know what he was looking for, but come hell or high water, he was going to find it no matter what. He was gonna figure out the answer or try to get what he's looking for. He was almost unstoppable. My dad was a warrior, not my biological dad, but my stepdad. I mean he was definitely a warrior worker. I seen him do so much. If like the lawnmower broke, you figured out how to fix it. He was that old school type like, I mean. I seen him knocked out his front teeth, pushing this cart up a hill. It was slippery, knocked out like two or three of his front teeth. Literally he came home with them in his pocket. Worked the rest of the shift. Like it was nothing. I mean he was definitely aware. I don't have a lot of people to look up to, but you know, I didn't have a lot of people in my life that, you know, were around, you know, so like who do I

classify as a warrior? We're not thinking of a warrior. It wouldn't be like that war room, you know, cuz all my real life experience and my people that I could say would be warriors that either was not around or they turned out to be not like what I thought. So I just don't want to give them that title. Find that when I feel like I'm a warrior of like it's this idealistic character or not in that don't show this similar characteristics based towards like a fictional character I see in a movie or Sci-Fi character I read about. I grew up without having a lot of people in my life and not a lot of people close. So like having a warrior in my life. It was not in that I say fantasized about like Superman. But I never really had someone there like to show me like the true meaning of being a warrior beside like my dad and my mom was tough. But I mean warrior, like who do I classify? It would be like Wolverine, I try my best but like I know I'm a warrior for what I have overcome, but it was like, ah, I don't feel like one most days.

R: Any other thoughts about anything that we've talked about today?

P: That’s a real in depth approach, I'm definitely like just reflecting. I was more open with you then. Like most of the people I meet on a regular basis just because I know you're trying to do some research, but, um, I think it's challenging for an individual to have to not only to be asked those specific questions but to have to like be truthful and like go over it those few times that I kind of fought back some emotion and tears and stuff. But, um, it was definitely an interesting, you know, I wasn't ready for it. So, um, I hope the research does help.

R: Thanks for participating.

END OF FORMAL INTERVIEW

John

R: So what is your name?

P: _____.

R: What do you want to be known as in this document?

P: I guess John, [laughter]

R: That sounds like a great name. It's a very pseudo name. What's your age?

P: Uh, 41 in a week.

R: Um, okay. So now I'll ask you some more open-ended questions. What comes to your mind when I say anger?

P: Uh, frustration. Yelling. Displeased. Um. Irritated. Feeling of out of control.

R: What else comes to your mind?

P: Partly, um, sadness, some regret from previous anger outbursts. Humiliation.

R: Any, any other thoughts that come to your mind when I say anger?

P: No. No.

R: Okay. Um, what are your thoughts about love?

P: Uh, I believe there's self-love. Um, and then there's love for your family, your children, and then love for a partner. I think they're the latter too. You know, there's, there's love is compromise. There's boundaries. Respect. There's love is challenging.

R: Okay.

P: There’s self-love. There's boundaries. You could have set boundaries for yourself. Um, what you're okay with and what you're not okay with it. Also, you gotta be happy with yourself. Love yourself before the other relationship type love will be successful. Um, I think love is happiness, but I also think it's, uh, can be sad. I guess that's where some empathy and stuff comes into it. I think you gotta be empathetic to truly love oneself and love others. I don’t think if you’re not willing to see things from someone else's point of view, or the old saying be in their shoes, um, it's hard to truly love someone, cuz you'll never take the time to truly listen or understand them. Yeah. So I think when I think of love, I think of compromise. I think of hard work, dedication, forgiveness. You've got to forgive yourself when you make mistakes. You gotta forgive others and not judge them because we're all human.

R: Any other thoughts about love?

P: As humans, we thrive on love. We thrive on the acceptance, whether we accept our self or accepted by others, we desire that. Love is a motivational factor. It helps us achieve our goals but also help others. I love someone. I want to help them achieve their goals or raise them up. Yeah, love is challenging. It's different for everybody. There's the basic definition of love. But I think between partners, there's definitely two things that you would keep. And then there's the five love languages, which I find interesting. Um, I think that people can be more than just one

of those languages, to be loved. But I think everybody, every human desires to be loved by someone and accepted. It helps us get through the day. Love can be scary. Loving yourself is scary, because that means if you love yourself to be happy, you have to not rely on so much influence from the outside world, Opinions, stereotypes, things like that. Just gotta to be happy with who you are or what you consider yourself to be. So some people fear not being accepted by society I guess. So it can get scary.

R: What comes to your mind when I say masculine?

P: First thought, caveman, you know, the male figure, the dominant, go to work type of thing. That's my first thought. Heavy lifting type thing, you know, the rugged, heavy lifting and hard work type of jobs. Let's just say hard physical work. There's different hard work.

R: What other thoughts come to your mind when I say masculine?

P: Um, being sure of yourself. So I guess the other caveat to a rugged caveman type thought. I guess more or less it's being sure yourself, being okay with who you are, whether you're, Mmm, Mmm yeah. Just being okay with whoever you are and then standing your ground on your beliefs and not being persuaded one over the other. Kind of think of masculine, like a rock, something that's hard to change or move. Yeah. That's probably driven from years of society type things, you know, I don't mean in a chauvinist pig kind of way. Or like women are less. I don't see it as an

unequal, term. I don't see males as higher, than women type of thing. Just see the term as something strong, something rugged kind of word.

R: Okay. What was your father like growing up?

P: Caring. Um, outgoing, loving, willing to do anything for me. Um, but yeah. Hard worker. Mmm. But yet, he was the disciplinary type. So, if I pushed the boundaries and there had to be some capital punishment, spanking or something, he's the one that would have given it. Um, but yeah, he was like my best friend though. You could go to him about anything. Talk to him about things and nonjudgmental. Very open. Family first. Everything else second. Loving. Dedicated. Yeah.

R: What other thoughts do you have about your father growing up?

P: I mean, I have thoughts. I wish that things were a little different, that he could have been there more for me in the aspect of being at my sports games, things like that instead of having to work so much to help for the home. Um, I mean I, I understand where his intentions were and all that stuff, but still, I wish he could have been there a little bit more on those kinds of things. So I guess I kind wished he would have seen that. I needed that or understood. I needed that. Um, but again, product of his environment, his parents worked hard, his dad worked hard, he worked hard to provide for this family. So, I get where all that came from. When I think of some of that stuff, I wish he could have been there for some of my sport activities and things like that.

R: Okay. Uh, what comes to your mind when I say feminine?

P: Gentle, soft, smart or intelligent, hardworking. Feminine. I think of this, partly just because of the society over the years and my beliefs, thoughts, and understanding change, but women. Um, caregiver in many instances, I guess, when you think of women and mothers. I also think of equal. This can also be masculine. Masculine can also be, there's a blend they're both equal. Can do the same thing. But I do, when I think of the word feminine, I think of gentle and soft.

R: Any other thoughts that come to your mind when I say feminine?

P: Loving. Caring. That's about it.

R: Okay. What was your mother like growing up?

P: Soft spoken. Same way. Outgoing. Hardworking. She's always typically the breadwinner. She would still do the discipline, but it'd be more grounding. She worked a lot too. She wasn't always there for my activities. Still always dedicated, outgoing and willing to do anything for me. Supportive. Nonjudgmental. We were close, but it wasn't as close as I was with my dad. I think it's, cuz I saw my dad more, my mom, she worked more. Very quiet. Not a huge social person.

R: Any other thoughts of your mom growing up?

P: Kind of my best friend now, close to my dad, but I can talk to my mom about certain things a little bit more now. Wiser, I guess.

R: Tell me about your parents' relationship.

P: Between them?

R: Yeah.

P: Great. They love each other as if it was 40 years ago. They're very loving, supporting, compromising. They hardly ever fight. Yeah. It's an amazing, amazing relationship. They definitely complement each other very well. It's just those relationships that you dream about. That you wish you would have or had. It's their life. They love each other just as much as they did from day one. Yeah. Definitely compromise and support each other and dedicated to each other through the highs and lows over the last 41-42 years. They've been married 42 years.

R: How did they deal with relational conflict?

P: They talk it out. They, they'll talk, they'll listen to each other. My dad's more of a talker. My mom's more of a processor and then will talk it out. Um, so they've found ways to give each other their moment whether, my dad needs to talk about it now, and then my mom will process it and my dad will listen. Um, yeah, they just compromise on how talk. And over the years, they just address issues that come up, boundaries that they set between each other. And then they just disrespect them, so that there isn't that constant negative conflict. This is what I need… My mom does the bills. My dad lost a receipt one time in his life and he doesn't do that again. Right. Because he knows my mom. It's important to her to have all the receipts so she can do the bills. So, they just learn and address those situations and make sure they try not to repeat it and affect the other person in a negative way.

R: Do you remember any experiences?

P: No, I really don't. My parents actually if they did fight and like I remember my dad telling me there's only been a handful of fights where it's disagreements, arguments, never any physical stuff, but disagreements or arguments where there would be tension in the house. There's only been a handful of them. They've always let the dust settle and iron it out later, talk it out. I usually am the one who stirred the pot, which caused issues between them. If there was anything, it was more or less their belief structures. So my dad thought something for me, and my mom thought he shouldn't get away with that, you know? Yeah. I don't, unless I really don't recall any major arguments or fights. They must have kept that on the down low or they truly only had a handful of fights. I mean, I remember some quiet times in the house and my dad would say something dumb and hurt my mom's feelings. Then she would just be quiet. But then he would realize shoot, said something rude, hurt mom's feelings, so he would he apologize or whatever. Talk it out, but blow up arguments or anything that I'm used or I've had in my relationships.

R: Yeah. So tell me about the conflicted relationships that you've had.

P: Most of mine have been, uh, I would say, those are hard because I've always had a hard time with my anger in the last 2 years, when I started that journey to change that. Um, so I think a lot of the conflicted relationships that I've been in started out by my explosive anger outbursts. Simple things to large things. Unfortunately. Um, yelling, screaming. When I feel like I'm losing control of something, then I lose control of

myself to try to gain control, which is an oxymoron. That just digs a bigger hole. Um, but I never really understood that until the last 2 years or had the tools to change that immediate reaction. So, a lot of my toxic relationships, I began to worry, me yelling, screaming. Um, I did date a girl that did the same thing back and then she started drinking a lot. And so that got, that ended badly. We ended up splitting up afterwards but it took a few years to get out of that. I'd realize this isn't going well, but my latest with my wife, yeah. Screaming and then it did escalate into a few physical confrontations. Um, meaning perpetrator.

Yeah, I'm sure I said that right. [laughter]

R: So, tell me what happened.

P: Um, well sometimes she was an instigator, but never justified my domestic, emotional, and physical abuse towards her. A lot of times, I would feel like, in a way disrespected or I felt like I was losing her, or I was being abandoned, mainly due to my actions. So I'd yell at her, belittle her, or tried to control the situation. So I've actually smacked her in the face once, you know, uh, punched doors, kicked them in trying to show authority. Well, if you're going to hurt me, I'm going to hurt you first. If I feel like you're going to leave me, then I'll show you. I'm going to leave you first type of thing. I don't want to be abandoned, so I'm going to leave you. That way I'm not the one that's getting hurt. You are. Sad as that is. A lot of name calling. Belittling. It's destruction of property. Horrible. Just a monster. Over time it escalated. A lot of it would be just arguing. For past

girlfriends it would be name calling and yelling. I guess, I started losing more and more control over myself and the situation that's why it escalated into some physical violence as well. I regret it. Now we don't talk. Going through this divorce, and I don't regret the divorce, but I regret the way it came about. Instead of realizing, okay, we're not right for each other and I need help. I needed to fix myself. I regret not getting help sooner.

R: So what got you to the treatment part?

P: Um, she asked me to leave. I blew up one day, over something stupid and trivial and a couple of days later she asked me to leave the home. Um, that's when I realized I can't fix it on my own. I'm missing something. So, I left for about two weeks and went to _____ to hang out with some friends. _____ was there. I just started getting into some meditation, some yoga and stuff. Just de-stressed figuring out what the heck's going on, realizing I have an issue. So, I read this book called Rage.

R: Hmm.

P: Yeah. The steps overcoming rage. And I realized some stuff about myself. So, I started confronting it. I started getting down to the root cuz of why do I get angry when I do? Why do I just say fuck it. Um, you know, and so I started digging into the root cuz of what started it? Why do I get angry that fast? Yeah.

R: So what came up?

P: Abandonment issues. So, one of your questions earlier about my parents not being there. They were doing the best they could to provide for the home and stuff. But I realized that part of me is that I felt abandoned in the aspect of, they weren't there for, what I thought was important to me, my sports activities. Let me say seventh, eighth, ninth grade. That's what I found important. But I missed that connection with them feeling supported. I realized at that time I didn't know what that small trauma was being placed in my life, you know? But subconsciously I was building that up as an important theme and something was missing. Um, so I've always had an issue with girlfriends. Um, things start to get a bump in the road but I'd leave just so I don't get hurt. Then I'd calm down and realize that I was dumb and try to fix the hole that I dug or whatever. So, um, yeah, so abandonment, um, and then over time I guess I started building a feeling of sorta ashamed of myself. I didn't realize that. Ashamed of myself, ashamed of my actions, not loving myself or who I've become. Like I said, I never took the time to figure that out, so I never understood. So I just kept building and digging the hole. Then I'd be more ashamed to myself and more depressed about myself and my actions, my negative actions towards the situation instead of positively constructing to solve it, then I would just blow up. But then I'd feel bad. I feel ashamed and it just kept snowballing until my wife said, you need to leave. You need to get some help or figure some stuff out. And so, once I started realizing some other stuff, on my own, a thirst started to build. There is another way. I don't

have to be this person. You can retrain your brain. You can. It's not too late. For 40 years Okay, you are this person. You don't have to be. Then also seeing my daughter react to certain situations, the way I used to, and realizing that's not helpful. That's not going to help her. She's only 16 now. At the time, she was 14. So, I can tell her, she doesn't have to be 40 and retrying to fix things or destroy a bunch of stuff along the way. Um, so I just started her on this thirst. Then as I started with a hypnotherapists, psychiatrist. She started helping me to rethink things, help me how to communicate. And then once I started seeing some of the benefits, like I started noticing little changes in myself or situations that I would have blown up at start to not. Just this thirst, this drive to do better. And seeing the changes and realizing I can handle the situation so differently. I don't have to be that monster. I started loving myself more, you know? Um, and then started to learn more about domestic violence and realizing that even a little name calling can be very damaging to someone, even though you don't think it is to yourself or you don't think stupid is hurtful to yourself. It can really do something to someone else, you know? And so then I wanted to start understanding a little bit of where my wife was at, what her pain, her trauma, that she's dealing with. So I started going to domestic violence classes also, because I wanted to have more tools in my toolbox. My counselor is great. She can help me with a bunch of stuff. But I think I wanted something a little bit more tailored, at the same time to the monster I used to be. And, understand that, cuz I don't want to be that person. I fear

that person a little bit. I don't want to go back there. I've been able to take time for the last two, almost two years. July will be 2 years, to look back and look at all the things that are destroyed, look at the good things too, but, and then just kind of reflect if I would've done this differently. Then being in the same situations the last 9 months with my current girlfriend, um, and just seeing how I handled those differently. Same situation, same scenarios, but just handle them more positively. Um, and just seeing that we were so much happier. I didn't take a molehill and make it a gigantic crater in the ground, cuz then you gotta go fix all that stuff, things that you said, that was mean, or physical damage, heaven forbid any physical violence. Realizing, sorry don't fix it. No matter what you do going forward there's always that little cut, or little scar, left over that's not fixable. And I don't want my children to grow up that way. My son turned 3 today. Uh, some of my wife. I don't want him to handle situations the same as me, you know? I want him to be constructive. This thirst grew to just change. Then also be able to help my children as they experience feelings, emotions. Yeah. I didn't, I realized, yeah, some of that abandonment and shame, I didn't know what emotions were. I knew what sad was. I knew what being physically hurt was, but not how to handle them. I always turned to anger, out lashing, things like that. Instead of being okay with being sad or realize that's actually not an anger feeling. That's being sad or frustrated. It doesn't mean I need to be explosive. It's okay to feel frustrated. It's okay to feel a little bit of shame, that's fine. But

learn how to deal, how to express that, and not be an explosive negative person. So that's what has led me on my 2-year journey of changing my life, not repeating those mistakes.

R: Okay. Who do you identify with when you think of a warrior?

P: I don't know. I guess every time I think of a warrior for some reason I think of like a samurai soldier. Very dedicated to their cuz. Loyal. Um, but yet they're steadfast be it, there's kindness and humanity, humiliation to them. So, to me in a samurai warrior, I never pictured like Superman or any of the modern day comic heroes. For some reason, every time I see warrior, I think of the samurai. They're loyal to their cuz. They were willing to lay down their lives for it. Their beliefs. Yeah.

R: So in what way do you identify as a warrior?

P: I identify as a warrior. It's been in the last 2 years since I've considered myself a warrior. And that's because, I'm willing to change and work hard at changing. Before I considered myself as a monster. Uncontrollable. Unpredictable. To me a warrior, you know their belief structure and they're going to fight for it. It is very apparent now. I don't like conflict. I don't want to argue. I don't want to fight. I'm sure everybody's going to do it, but I'm dedicated to being the best person I can be. I guess, changing my life for the next 56 years, or however long I live to not being a monster, but a loving, caring father, hopefully a husband again to someone, hopefully my current girlfriend. But, um, you know, a leader, want to help others, that either has been affected by some kind of trauma,

or a perpetrator trying to change their life, and help them achieve their goals. Whether it's rehabilitation or trying to find themselves, where they feel they took that left turn. What's missing in their life to help them change? I see a warrior as a leader, but yet still humble, at the same time soft and gentle, but yet steadfast on where they want to go.

R: Any other thoughts of worrier come to your mind and or your association to warrior?

P: Yeah. It's just hardworking, willing to change, willing to be open minded and to achieve your goal. My goal is to not be a monster. My goal is to bring people up and not put them down. Not to yell and scream. Be explosive, but to be calm. Still maybe stern or steadfast on the belief, but do it in a positive way and not in a controlling way. But yet be open-minded. Yeah. To constantly evolve. Add more tools to your toolbox. To achieve that goal. A warrior is willing. It's like a leader willing to take advice and be open minded and not just find out what I'm doing. This is how it's going to be, but yet, well maybe this path is better over here or doing it this way is different, but could be better. Let's try it. Yeah.

R: Tell me more about that.

P: Um, I think that a warrior is like a leader to me. Um, leading people or yourself or living by example for your children or other people. People are willing to learn. You gotta be willing to learn, to listen to others, whether you feel like you're above them or you're below them. Be open-minded cuz other people's experiences in life. Um, may give them advantage or an

expertise in a certain situation that can help you because you may have not experienced that yet. Um, but yet, a leader needs to be empathetic or have empathy also because you gotta be able to look at someone and go, well, maybe they're upset for a reason or they're saying this in a certain direction because it's based off of their experiences. Maybe their experiences had been bad, negative, you know, every time they raise their hand, they may have gotten hit by a ruler. Well, they're not going to raise their hand. They're just going to blurt out the answer and then duck. Okay, well you got to feel for them and then help them overcome that fear or make them feel welcomed that they can raise their hand and they don't just need to shout out the answer and then duck type of thing. Right. So you've got to be empathetic, have empathy for others. A leader is compassion. They can be compassionate towards others. Those are the things that I tried to demonstrate. Even if I don't like someone. Well you can't like everybody in the world or always work with people that I get along with. I still feel for them. They complain about something or whatever because it's just loving another human being for who they are. Yeah, you gotta be open-minded. You gotta take everything in. Not be judgmental and be so quick to respond. Just listen to everything. First, be mindful. What's going on.

R: Well, is there any other thoughts that you had about these topics we've talked about today?

P: The warrior one was tougher than I thought it was gonna be. I feel like I didn't express what I was trying to say.

R: In what way?

P: I think a warrior, well, especially men, I guess [sigh], I go to these domestic violence classes. Right. And some of the people are there, maybe a lot of the people, are there because they were told to be there. They're trying to check the box to get whatever reason they're trying to get through. But then I guess I see myself different. That's why I see myself as a warrior because I truly want to be different. Yes I'm there cause the courts told me I had to be there. But I started on my own. Just some judge said they wanted to make sure I was going to complete it. Right. Okay, that's fine. But, I see so much benefit in it, I mean I guess, the warrior knows that you're only going to get out what you put in it. And I want everything that I can get out of that. I'm not there to check a box. I am there to grow. Cuz like I said, there's this thirst, you know, and it's led me into meditation to hypnosis. I teach my 3-year-old son now, I've been teaching him since he's 2 briefly, you know, he gets upset. I know the benefit. I feel the benefit to myself. And so I'm like, you know. Maybe if my parents did that to me, maybe I wouldn't have been this gigantic monster. You know? So a warrior is someone that's willing to not force their expertise or their knowledge on someone but willing to offer it. Whether the person wants it or not. If they don't, they don't, but you don't force it. You just try to lead the best you can, whether it's by example or teachings, you know? Yeah. My son doesn't know. He does deep breathing. He just thinks he's smelling flowers. But we've slowly built the

connection that sometimes I hear him doing it on his own when he starts to get upset and just hear him in there breathing, like asking, do you feel better? And he's like, yeah, I do, and he's more calm and then we solve the problem. You know? So, yeah, I think a warrior is someone that is selfless. They're not just there for themselves, they're there to help others. I started the journey for myself and it's still a journey for myself, but yet I help my children. I help my current girlfriend, and she helps me. Um, in many ways. You know, I think that's kind of what I was trying to go with.

R: Any other thoughts that come to your mind?

P: No, not that’s all I can think of.

R: Ok.

END OF FORMAL INTERVIEW

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